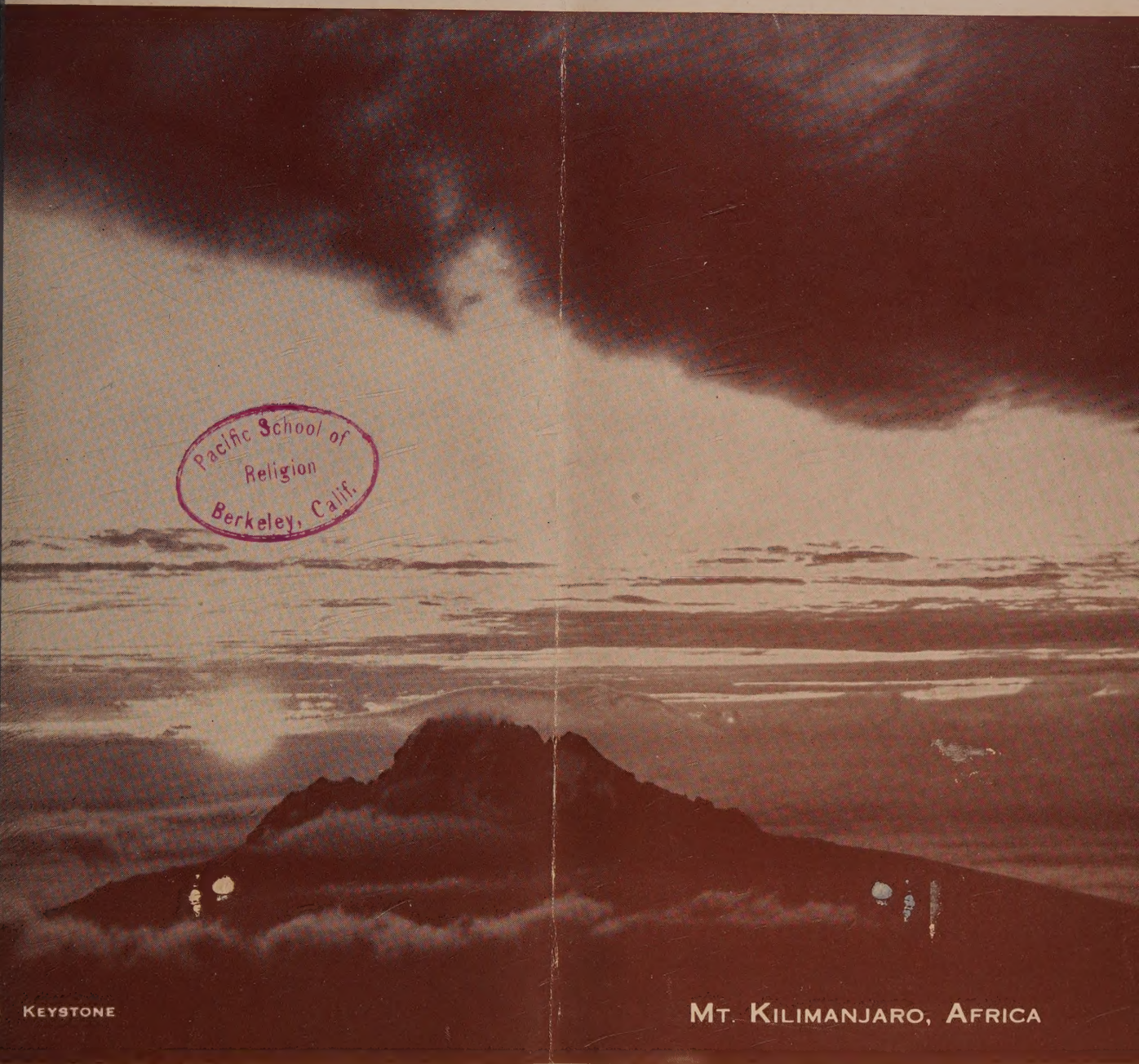
The MISSIONARY HERALD



Pacific School of Religion
Berkeley, Calif.

KEYSTONE

MT. KILIMANJARO, AFRICA

June 1928

YOU ARE INVITED TO LISTEN TO LITTLE BROTHER BANTU BROADCASTING

From Station A. B. C. F. M. in Africa

He Says:

"I bear witness to a new interest in Africa. So does the *Missionary Herald*. You will want to note some of the signs of the times in New Africa."

Keystone

"White people are becoming interested in me, though in different ways. Some think I live just to amuse them. They set me up in front of them, put a hat upon my head, spectacles on my nose, and a newspaper in my hand; then they make me recite 'Little Jack Horner!' Some get serious when they see how big I am getting to be. They find too much of me everywhere: on their doorsteps, in their houses, on the streets, — always under foot, seeing and hearing things that make me bad. They grow frightened, call me a 'Problem' and shove me into the gutter.

"But there are others — the really white people. I never saw so many as now. They treat me as if I could amount to something some day. They love to hear me sing and laugh, but they do more: they try to get me to go to school; they show me how to work, and I am learning how; they tell me about my country and the world; they teach me about God and try to make me a good citizen. They are different from most folks, but I like them and want to be like them.

"Some of these white friends of mine are from America. You have sent them. You must be proud of them. You will read, in this number of the *HERALD*, about some of them and the work they are doing. I thank you."

Will You Help in the Shower?

IT is an open secret that *The Missionary Herald* is to have a Shower of Subscriptions. This will take place on the eve of the one hundred and twenty-fifth year of activity since this magazine, under the name of "The Panoplist," began its work of reporting mission news.

The occasion will be the Annual Meeting of the American Board at Bridgeport, Connecticut, October 16 - 18. Women are behind this movement, particularly those who believe ardently in Foreign Missions and wish to show their loyalty to the Board. But any person can be a Committee of One to further the plan.

DO YOU ENJOY THE MISSIONARY HERALD?

DO YOU WISH TO CREATE AN UNDERSTANDING OF THE FOREIGN MISSIONARY ENTERPRISE?

ARE YOU EAGER TO WORK FOR THE AMERICAN BOARD?

SAY IT WITH SUBSCRIPTIONS

A special place in the program will be given to *The Missionary Herald* at this first full meeting of the Board since the merger. There will be a procession of states. Each state in response to a roll call will bring or send its gift of subscriptions.

HELP YOUR STATE TO DO ITS PART

Send today your name and your dollar to your State President.

Begin now to work for the definite goal of at least One Thousand New Subscribers between June First and October First.

THE MISSIONARY HERALD

The Oldest Periodical in America

A WORLD OUTLOOK FOR WORLD SERVICE

One Dollar a Year

Established in 1818, succeeding *The Panoplist* established 1805

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Vol. CXXIV JUNE, 1928 No. 6

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Editor, ENOCH FRYE BELL, D.D.

Associate Editor, ANNE L. BUCKLEY

Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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WHAT THE TREASURY SAYS

APPORTIONMENT RECEIPTS FOR JANUARY, FEBRUARY, MARCH, APRIL, 1928

	1928		*1927*		*Gain*	*Loss*	
American Board		$153,360		$149,712	$3,648		
Home Boards							
American Missionary Association	$35,333		$37,116			$1,783	
Extension Boards	54,778		58,537			3,759	
Ministerial Boards	21,327[1]		26,368[1]			5,041	
Education and Foundation	20,827		21,075			248	
		$132,265		$143,096			$10,831
State Conferences and State Home Missionary Societies		$120,032		$90,730	$29,302		
Totals		$405,657		$383,538	$32,950		$10,831
Gain					$22,119		

[1] Includes $2,461 reported by four states for 1927, and $3,668 reported by five states for 1928, used by their own boards for Ministerial Relief.

NOTES AND COMMENTS

1. Acknowledgment is made of the courtesy of Assistant Treasurers Frank F. Moore and Harold B. Belcher, of the Home Boards and the American Board respectively, and of nineteen state offices (Missouri and Rhode Island not heard from) in furnishing these figures.

2. It should be understood that for January only the receipts coming in after the tenth of the month and counting on the apportionment for 1928 are included.

3. With a third of the year gone, something over one-eighth of the total for the year has been received, provided the 1928 total does not exceed that of 1926. Some gain, therefore, is apparent in promptness of remittance, but there is still great improvement possible in this respect. *When will we be able to say that one-third of the year has gone and one-third of the contributions have been received?*

4. The gain of $29,302 for the states, without a corresponding gain on the part of the Boards, may be partially accounted for by the fact that the figures which they have furnished include contributions from the *churches* through the month of April, whereas the figures from the Boards include contributions which they have received from the *states* through the month of April. Indeed, advices from one of the receiving treasurers indicate that at least eight states have sent in money since the first of May, probably covering contributions received from the churches up to May 1.

5. These figures bring us enough encouragement for a spur but not enough for elation. It should be remembered that the corresponding report of last year showed a loss of $80,067, as compared with the year before. It is true that this loss was largely recouped during the succeeding four months, and the precise situation is that if we can make the progress during the next four months that we did during the same four months last year, the statement as of September 1 will indeed be cheerful. I asked a commercial salesman the other day if he was getting as much business as in preceding years. He said, "Yes, but we have to work harder for it." *This enterprise needs not merely equal support as compared with preceding years, but greater support than ever before. If we are willing to work hard enough for it, that support will be forthcoming.*

6. The new Year Book soon to be published will show a loss of $93,388 in apportionment contributions. This is $40,105 more than was given in these columns in March. The discrepancy, however, is largely accounted for by a loss, mainly in local work, of $25,711 for the Territory of Hawaii, leaving a loss of $14,394 for the mainland of America. This follows a loss of $21,666 for 1926. These losses are not great. They do not indicate that our constituency has in any fundamental way lost confidence or interest in missionary work. *They do, however, indicate a tendency, to stop which there will never be a better time than during this year, 1928.*

CHARLES C. MERRILL,
Secretary of Promotion of the Commission on Missions, the Home Boards, and the American Board.

OVER AGAINST JERUSALEM

The view of the sacred city from the encampment on the Mt. of Olives. Further to the left are the "barracks" where the delegates slept, and the large German building, where they ate and conferred.

FROM THE MOUNT OF OLIVES

Messages from the Jerusalem Conference

FROM DR. JOHN R. MOTT

In a letter to Dr. Barton

YOU will be interested to know that the Enlarged Meeting of the International Missionary Council, over which I have been presiding here during the past fifteen days, has surpassed all expectations. You will not be surprised that such was the case, as you turn the pages of the Who's Who of the assembly and note how this gathering blended the leadership of the Christian forces related to the world mission of Christianity in some fifty different countries.

Although there had been questioning in some quarters as to the wisdom of holding the Meeting in Jerusalem, such doubts have been completely dispelled. Meeting in this birthplace of Christianity and in a city likewise sacred to the other two monotheistic religions, Judaism and Mohammedanism, deeply moving associations helped to furnish a wonderful spiritual atmosphere. The fact that the meeting synchronized with Holy Week served to deepen the impression.

If I were to attempt to characterize the Jerusalem Meeting, I would say without hesitation that it was the most courageous religious assembly which I have ever attended in nearly forty years of participation in religious conferences. When in the history of the Church have workers faced such a combination of difficult and baffling situations—social, economic, racial, international, religious—or been called upon to meet so many stern and exacting challenges? This they did without flinching or evasion. There was a note of reality running through all the discussions and official actions. Things were faced precisely as they are, and were called by their right names. While the members never descended from the high altitude of idealism and far-ranging vision, they kept their feet on the ground. The addresses, debates, and decisions were forward-looking. I venture to say that ten, yes twenty, years hence men of discernment will be able to say that Jerusalem marked nothing short of the beginning of a new epoch in the evolution and expansion of the world-wide Christian movement.

This Council Meeting was also most coöperative. Just as the World Missionary Conference in Edinburgh in 1910 gave a great impulse to the cause of unity, so I believe that Jerusalem will advance by a generation the drawing together of the Christians of different lands and races. It constituted the first meeting ever held in which the representatives of the older churches and the younger churches have met on a fifty-fifty basis; that is, in which the representatives of the churches of Europe, North America, and Australasia which send missionaries were represented in approximately the same proportion and number as the churches of Asia, Africa, and Latin America which were planted by missionaries. This becomes all the more striking when we recall that as recently as the Edinburgh gathering there were only about a score of Nationals representing these indigenous churches in mission lands among a total of over 1,200 regular delegates. In some respects the most distinctive characteristic of Jerusalem might be expressed in the word sharing, by which one means that in the fellowship we experienced in Jerusalem the Christian workers of the East and West shared their visions, insight, experience, burdens, hopes, and purposes. As a result, a new atmosphere was created—an atmosphere in which we came to understand one another, to trust one another, to recognize that we are indispensable to one another, and to realize a genuine spiritual solidarity.

Time will naturally be required to estimate the full results of a gathering so unmistakably creative

DR. MOTT AND THE PATRIARCHS

Taken at a reception given the Greek Patriarch of Jerusalem (at Dr. Mott's left) and some Armenian Prelates.

and dynamic. A most fortunate circumstance is the fact that the forces of the churches and missions are so organized as to make possible the realization of world-wide expansive purposes and the conservation of vital results; for, while at the time of the Edinburgh Meeting there were only two countries organized for uniting the Christian forces related to world-wide missions, there are today twenty-six such national bodies, as well as the International Missionary Council which binds them together.

If I were to sum up in a word the outstanding contribution of this Meeting on the Mount of Olives, it would be that it has afforded an authentic lead to the Christians everywhere who are interested and concerned in the world-wide establishment of Christ's Kingdom. The need of having some widely representative and authoritative body afford such a lead has for some time been apparent to all those who have reflected on the fact that we have been living in a time of so much confusion of thought, conflicting voices, and divided counsels, with resulting uncertainty, uneconomical use of resources, lack of sense of divine mission, and comparatively meager spiritual results.

FROM SECRETARY HELEN CALDER

In a letter to the Rooms

THERE was a larger proportion of women than at Oxford five years ago, though the Continental delegations had not changed in this respect. America had the largest percentage of women, and China was second, with four out of twenty. One of the speakers noted the fact that the only two bobbed-haired delegates were from the Orient. He was not quite accurate, as one woman doctor from Transjordania, a Britisher, was bobbed; but she was the only one besides one of the Chinese and the Korean, Helen Kim.

It was interesting to look over the hall and see the wide range of nationalities and personalities. Our seats were assigned, so we had a chance to get acquainted with our neighbors. I was seated between the Bishop of Uganda, whom I had met at Oxford, and Mr. Harris, of the C. M. S. In front of me were Dean Weigle of Yale and Canon Raven of Liverpool, chaplain to the King, and a very socially-minded Christian. He and Dr. Weigle had a good time agreeing with many forward-looking remarks made by various speakers. Mr. Sibley, a Rochester banker, was seated beside a young African chief from Uganda, a man of real culture in manner and spirit. Mrs. Huntington of Robert College was next to Dr. Hope, president of Morehouse College in Atlanta.

TWO GREAT MEN

Dr. Surendra Kumar Datta of India (left) was chairman of the committee on secular civilization; Dr. Hope, President of Morehouse College, Atlanta Ga., representing the colored race, was a real power in the deliberations of the Conference.

Dr. Hope is considered a Negro in America, though he looks no more like one than Dr. Goodsell. He has blue eyes and a white skin and hair that is only slightly wavy. Mrs. Robert Speer sat beside Baron C. W. Th. van Beetzelaer van Dubbeldam, D.D., Member of Parliament—and so it went.

The women had two short meetings by themselves, but most of us felt that we should spend our energies by making our full contribution to the general meetings. Miss McDougal, of Madras College, and Mrs. Speer had charge of two of the devotional periods of the general meetings. Several of the Oriental women made important contributions to the discussions. Little Helen Kim made some of the Continental delegates sit up when she said that Christianity had a blurred vision, in that it did not allow women in the pulpits. She said that Christ told the woman of Samaria to bear witness but put no limitation on the way in which she was to bear that witness. Another Oriental woman told us that she was sure Paul would change his message about women if he were with us today.

The tiny Japanese lady present is a W. C. T. U. Secretary, and she was shocked by the smoking of the British and Continental delegates, and, I was told, remonstrated with them, but to no avail. She had the courage of her convictions, for in one of the public discussions she pled that we should not send to Japan missionaries with a lower moral standard than the one they were trying to enforce.

Mrs. Cheng, one of the Chinese delegates, a Mount Holyoke woman, left her husband in charge of her family while she came to the meeting. Miss Tseng, the other Chinese woman, is a direct descendant of one of Confucius' disciples. She had a college for women in her ancestral temple in Changsha, with at least two foreign women, British, teaching under her. The temple was burned over a year ago and the school closed, but she heard just before leaving China that the college had been reopened in a building belonging to one of the missions. She is coming to America and I hope some of you can meet her. Miss Tilak, daughter of the Marathi poet, was one of the Indian delegates.

One of the miracles of the meeting was the Communion Service on Easter Sunday morning, when an American Methodist Bishop (Dr. McConnell) and an Anglican (Canon Raven) officiated in the service; and the elements were passed in non-conformist style by an English Baptist, a Scotch Presbyterian, a Chinese Congregationalist and an Indian Presbyterian. Canon Raven's participation was the special miracle. At least one Anglican Bishop sat in the audience and took part in the service. It was a tremendous moment. At the close Bishop McConnell said, "The Lord is risen," and we replied, "He is risen indeed." After the service, as we waited in the corridors for breakfast, every one was shaking hands with every one else with glad morning smiles on their faces. A great many people shook hands with Canon Raven and thanked him specially.

Of course the only significance of the Council is in what it generates. The findings can be shelved or interpreted in such general terms that they have no power. Bishop McConnell, in speaking of the danger of being too abstract, said, "If Amos' speeches were turned over to a M. E. Conference committee for editing, the people most strongly denounced would have gone out feeling quite complacent." I think we were concrete on many points, and we will need the help of all who care to translate the findings into action. A very concrete suggestion is with regard to the attitude toward Jews. Every Christian in every local church is asked to do something to destroy the prejudice towards "Christ's ain folk," as Dr. Black of Edinburgh called them. And so it goes with regard to other race prejudices, industrial and social wrongs.

"THE AMERICAN BOARD GROUP"

A group of secretaries, missionaries, and "children of the Board" in Japan, China, India and the Philippines. Left to right, top row: Mr. Michio Kozaki of Japan, Ethel Putney of Turkey, Secretary Ernest Riggs, Secretary Helen Calder, Fred Goodsell, Field Secretary of Turkey; middle row: President Butterfield of Michigan, Vice-President of the Board, Miss Miner of China, Mrs. Ochimi Kubushiro of Japan, Miss Tara N. Tilak of India; seated: the chairman of the Prudential Committee, Dr. Ashley Leavitt, and Señor Proculo Rodriguez of the Philippines.

THE CHINESE DELEGATION AT JERUSALEM, 1928

Left:

Dr. C. Y. Cheng, General Secretary, National Christian Council of China; Vice-Chairman, International Missionary Council

Back Row, left:

Dr. D. Willard Lyon, Y. M. C. A., Shanghai; co-opted as minute secretary for this meeting
Rev. Marcus Cheng, Traveling Evangelist, Swedish Missionary Society
Rev. J. A. Q. Gotteberg, Superintendent of Norwegian Missionary Society in China
Dr. Tien-lu Li, Acting President of Shantung Christian University
Rev. Donald Fay, Vice-Chairman of West China Union University
Prof. Francis Wei, Acting President of Central China Christian University
Rev. F. W. S. O'Neill, Irish Presbyterian Board, Manchuria
Rev. E. C. Lobenstine, Secretary of National Christian Council of China

Front Row, sitting:

Dr. David Z. T. Yui, General Secretary, Y. M. C. A., China; Chairman, National Christian Council of China
Prof. T. C. Chao, Yenching University, Peking
Y. S. Tom, Esq., Secretary of the Kwangtung Synod, Church of Christ in China, Canton
Rev. T. C. Bau, General Secretary, Chekiang-Shanghai Baptist Convention

Middle:

W. H. Gow, M.C., Vice-Principal of Moukden Mission Medical College
Rev. H. L. Yee, B.D., Evangelist in Tsinan Presbytery of Church of Christ in China
Miss Pao-Gwan Tseng, B.SC., Principal of I Fang Girls' College, Changsha
Deaconess Clara Lambert, Principal, Church Missionary Society Girls' School, Foochow
Mrs. C. C. Chen, Vice-Chairman, National Y. W. C. A., Shanghai
Miss Luella Miner, Shantung Christian University

Absent:

Dr. E. W. Wallace, Secretary, China Christian Educational Association
Dr. R. T. Lo, Editor, *Chinese Christian Advocate*

Picture taken on Mt. of Olives below International Missionary Council Camp. The dome of the Rock, Temple Area, shows over Miss Miner's head. Garden of Gethsemane over Marcus Cheng's head, and lower down.

FROM MISS LUELLA MINER OF CHINA

THE first Sunday afternoon we were led southward toward the Garden of Gethsemane, but not so far down the slope. There we had a good view of Jerusalem, and there the whole history of the Holy City was spread before us largely in the words of the Bible, while the places were pointed out, and prayer, song, and meditation made it a rich devotional service.

The next Sunday, Palm Sunday, we started at ten o'clock for Bethany, and Bishop MacInnes halted us on the slope above Bethany, where we looked down on the little village where Jesus spent his last peaceful nights on earth. There we had the first of our four devotional services, Scripture, poetry, song, prayer and meditation; then silently, with palm leaves in our hearts but none in our hands, we walked toward Jerusalem by the rocky trail which may be the very same which nineteen hundred years ago connected Bethany with the city. At the spot which is called Bethphage it is almost certainly the same, for there the ridge connecting the hill above Bethany with the Mount of Olives (of which it is really a part) is so narrow that the trail must always have followed it. Here we felt ourselves truly "Comrades of the Sacred Steps," and here we made our second stop, then continued our devotional walk until we reached the brow of Olivet, and could see Jerusalem.

So many buildings have been erected here that one cannot follow an old path, and the city has spread much to the north since its rebuilding, but the temple site is the same, and the mountains about Jerusalem, and one could enter into the throb of pride and pain in the heart of the Son of David when he entered it as King.

Our last stop was further down the slope, north of Gethsemane and not so far down, under the olive trees. As we heard, "Behold, your house is left unto you desolate," we looked down on the Mohammedan mosque on the sacred site, and thought how the Jews were shut out of that area even today, except for a few hours in the morning, and of the "wailing wall" outside the temple, where every Friday their cry of desolation goes up. But we were not left with the thought of the modern Jerusalem, with its weird mixture of old and new, with the shriek of its motor cars, and the songs floating up from processions of many races, but with the thought of the New Jerusalem. And we went back to our camp, pledged to our best efforts to help build it.

Near this same spot under the olive trees we met with the Bishop again for a still more solemn meeting Thursday evening, sometimes in bright moonlight, sometimes under the clouds, which dropped upon us just a few tears, as if they, too, remembered the agony of Gethsemane. More time was spent in meditation, but what the Bishop read, and our low singing, helped to make all real. I hoped he would read, "Into the wood our Master went, Clean forspent," and he did. Another group met inside the walled garden just for meditation, but we had less interruption on the quiet hillside.

At that Communion Service, and at the one in our conference hall Easter Sunday, "brought near" was the thought in my heart; for truly Christ was with us, especially at that early morning service, conducted reverently by Bishop McConnell of the Methodist Episcopal Church, without a word of his own, and among those helping in that service was Canon Raven, a strict Anglican. Through those two weeks non-conformists and Anglicans were truly "brought near." At the great conference at Lausanne they could not have the service of Holy Communion, and even here the services were not officially announced, but the Palm Sunday morning some Anglicans stayed away from their own seven o'clock service and joined the larger body in its Communion Service; and on Easter Sunday I think that all who were not conducting services in the city (the Bishop of Manchester, Bishop of Salisbury and others) partook with us, and at least one bishop was among them.

I cannot close without mentioning how we were "brought near" in fellowship to the old Christian faiths which perhaps some far-away day may fully join with Protestants in a conference at Jerusalem which will answer our Lord's prayer, "that they all may be one." At our Easter morning service Dr. Speer gave us a wonderful sermon on the resurrection, and at the close of the service the Russian Archbishop's choir of priests and nuns, some of the latter Arab women from a village on Olivet, the priests all Russians, came and sang their tragic Passion music and then the joyful songs of the resurrection. Our hearts were so tender that we could not keep back the tears.

It was a great meeting, and should nerve the church to go on with its work.

FROM MISS ETHEL PUTNEY OF TURKEY

A FEW weeks ago the *Christian Century* asked in a striking editorial what we were going to do about the most pressing question facing the missionary movement; that is, our relations to governments. "Let Jerusalem answer," it said, whether we were to be Christians first, or first of all nationals of some more or less powerful Western government and appeal to gunboats and other special foreign protection the first minute there was a serious difficulty. A minute was prepared for our discussion, but the time was short, and it was finally returned to the Council committee for action. Then at about ten-thirty Saturday night, the last possible chance, it was brought out again by the persistent questioning of Bishop McConnell. Over an hour we talked, some feeling strongly that we must pass some such thing or have much that we had done go for nothing in the eyes of the Orient, and some being dissatisfied with what was written, though not having thought over the whole question enough to offer any positive suggestions. The latter group was largely British and the former largely American at first, which was unfortunate. Then an English Quaker spoke for the resolution very strongly, and an English missionary from China who was as anxious as our own Luella Miner to have it passed. Then the moderator of the United Church of Canada changed one part of the resolution, so that it was acceptable to all the people from Great Britain. It really was a great moment when just before midnight we passed it with only three or four dissenting votes—the same ones that were against most things.

FROM SECRETARY RIGGS

IT was a gala day for the Moslems of Jerusalem. Thousands of men, women and children occupied every vantage point from St. Stephen's Gate to the Kedron to watch the start of the Pilgrims to "Nebi Moosa." The grave of Moses has been discovered to be over on the western side of the Jordan(!) and each year a pilgrimage from Jerusalem to the sacred spot is made the occasion of much wild, religious fervor. It made no difference to the celebrants that in 1928 the day fell upon Good Friday. Bugles sounded, drums beat, sword dances were executed, cannon boomed and songs and chants were participated in alike by pilgrims and their friends. Rumor had spread that England had gathered together an assemblage from every nation on the Mount of Olives with sinister design. As a spontaneous reflection of some strong propaganda several times over the shout was heard: "Down with the International Missionary Council on the Mount of Olives!"

Very different was the procession on the evening of the previous day, Maundy Thursday. Slowly and with shuffling tread through the darkness the strange company moved along the dusty, narrow passages from Christ Church towards Gethsemane. The smoky flare of street lanterns gave outline to the dingy arches of the Via Dolorosa. Here and there, between the Stations of the Cross, the street was wider and the beams of the full moon made clear the graceful garments of the daughter of India's great poet, Tilak, or the plain lines of the robe of Dr. C. Y. Cheng, statesman of the Church of Christ in China. Little bits of whispered conversation could be heard in Japanese, German or Spanish. Others offered up their grateful, silent prayers out of a background of Islam or Animism. Down through St. Stephen's Gate to the Kedron and then up among the wind-blown olive trees two hundred humble Christians from fifty different lands trod His steps to the place of His agony, there to linger and pray.

The sharp contrast of these two processions sheds a light upon the quiet earnestness and humility of the inquiries which were followed through during the two weeks of the Council. There was nothing of belligerent attack upon other faiths. Confucianism was seen to be an environment not wholly inimical to Christ; Islam presented some positive elements much needed in the Christianity of our day; and none of the ancient religions was seen to be so much a foe of the Gospel as is the dominant, anti-religious, secular civilization in the lands called Christian. It is easier to bring our message with power to the man bowing down to a daub of red paint on a stone than to the hardened materialist. And yet this material advance should be the glory, not the shame of the Christian Church. The great work of the next generation will be to Christianize the forces that the last generation discovered. In order, therefore, to save us from "scientific atheism, moral iconoclasm and spiritual fascism," we shall need to "implicate Christ in all those processes where His absence makes life incomplete." The examination of our Message to the non-Christian world, whether found in Asia, Europe or America, constituted the central task of the Council.

THE CONFERENCE ON OLIVET

The two hundred and fifty delegates met in plenary session both morning and evening throughout the fifteen days of the meeting of the International Missionary Council on the Mount of Olives. The afternoons were usually given to simultaneous committee work participated in by every delegate. The Social Hall and the numerous smaller rooms

THE HALL OF MEETING

The German Orphanage on Mt. Olivet was built before the Great War as a favor to the Kaiser's mother. It was used by the Turkish and British armies late in the War, and last year suffered from an earthquake. Its dining room and assembly room, however, were made available for the Conference.

of the great German Sanatorium (used during the World War as headquarters, first by the Germans and then by the British) abundantly served the needs of the Council. The members were housed in tents and rough board barracks specially erected for the purpose on the grounds. Between sessions the motion picture machine was busy capturing the variegated costumes of the delegates. Here and there, under the trees or in the corridors, little groups met for discussion or prayer. In the public meetings, though discussion was almost invariably in English, some twenty different languages were used in voicing united prayer.

Evil economic and industrial conditions, due largely to the lust and greed of the non-missionary approaches of what we term "the West," constituted a major missionary problem for the delegates from China, Africa and South America. It was found to be the unanimous feeling of the Council that the church should have some very positive and definite message on this subject. Though in this economic relationship we find "the sensitive nerve of our civilization and the root of materialism," yet missionaries often go on fighting a losing battle because they ignore the fact that "this has been a positive hindrance—perhaps the gravest of such hindrances —to the power and extension of the missionary enterprise." To guide the thought of the Council on this subject several experts were present, including Mr. Grimshaw of the International Labor Office in Geneva and Mr. Tawney, author of "The Acquisitive Society." Fearless pronouncements were adopted on forced labor, the imperialism of public loans, industrial conditions in factories, and the exploitation of the natural resources of undeveloped areas. In order to keep the missionary leadership in touch with the economic problems and the wisest approach to them, a permanent bureau in connection with the Council was devised.

DR. JULIUS RICHTER OF GERMANY

Europe's greatest and best-known student of missions, in most suitable setting

Other topics not often thought of as missionary were given careful study first in committee and then in the Council as a whole. Dr. Butterfield, Vice-President of the American Board, was the professional expert on Rural Areas. In view of the unrealized opportunity in these areas all around the world, an urgent plea for more specific training of missionaries for this work was voiced by the Council. The delicate question of the relationship between the races was handled firmly, though the question of intermarriage between the races was definitely and consciously avoided. War was denounced in no uncertain terms and a careful statement was adopted disapproving military protection for missionaries. This was in the form of a declaration of principle rather than a request that governments should change their usual practice. Though somewhat reluctantly following the urgent lead of the medical missionaries present, the Council asserted that the ministry of healing should be regarded as "an essential part of the work of the church" rather than a mere agency.

Under the expert guidance of Professor Weigle, now Dean of Yale, new responsibilities in Religious Education were accepted and a careful set of find-

ings adopted. The section on Religions and Governments required most delicate but fearless handling. Some mission schools closed by the government in and near Hamadan, Persia, and the closing of the American Board school in Brousa, both on religious issues, furnished living examples for careful study, while the prohibition by the British Government of Christian education in the schools of Northern Nigeria, where the religion of the people is Islam, provided further illustrative material. "It became the fundamental conviction of the Council that, in an astonishing and unexpected way, the stable and assured conclusions of the modern educational leadership coincide with both the Christian method and message." The Council was therefore called to follow the wonderful teaching methods of Jesus and "to recapture the vision of those ancient Fathers of the Church who saw the whole process of human history as the training of mankind by the tutelage of the educative Word of God."

The committee which gave itself to the study of the "Home Base" was humorously called the "Base Board," and as such it received its due measure of kicks. There was no lack of criticism of the comfortable churches which have lost their vision of the urgency of the need for aggressive missionary work. "We are at the parting of the ways; either we must go forward abroad or we go backward at home." "It is the inescapable fact that the present spiritual life of the churches is not adequate for the task for which they exist." The Council agreed that "**we are impelled by a sense of urgency, which can only be described as awful, to share with our churches at home and overseas the vision of need which God has made known to us in this holy place.**"

A strong call was issued to intelligent and fervent prayer, and an appeal was extended to the ministry for larger and more understanding coöperation, especially in the matter of missionary education and the winning of youth to the great cause.

DEAN WEIGLE IN GOOD COMPANY

Mr. C. Y. Cheng is one of China's greatest. Mrs. Harper Sibley is a well-known leader in Episcopal circles for her work in Religious Education, and is Vice-President of the Northfield Women's Conference.

THE TWO JONESES AND A BISHOP

Left to right: Stanley Jones of India, author of "Christ of the Indian Road" and "Christ of the Round Table"; Bishop Llewellyn Henry Gwynne of Egypt and the Sudan and Thomas Jesse Jones of the Stokes Fund, an authority on Things African.

Dr. Leavitt, Chairman of the Prudential Committee, contributed materially in this section, especially with an appeal to the younger churches in mission lands, to stimulate the devotion of the older churches by clearer and more compelling statements of what they conceive to be the immediate needs abroad.

It was concluded that **more givers are more important than more money**, and that "the life must be given before there will be any real giving." "It is the duty of the church in all lands to educate its members in the principles of Christian Stewardship." The only adequate standard of giving is the complete dedication of life, with all its activities, to the service of the Kingdom of God. With such complete dedication there remains no uncertainty as to what the Christian should *give;* it is only as to what he must *retain* effectively to equip himself for the most perfect service.

THE HIGHEST POINT REACHED IN THOUGHT

The high-water mark of the Council was registered when the Bishop of Manchester read the findings on The Christian Message. This report points out that the sense of instability and uncertainty in the world is paralleled by "a tragically earnest quest for a new basis for life and thought." Especially among the youth of the world there is a great yearning "for the full and untrammelled expression of personality, for spiritual leadership and authority, for reality in religion, for social justice, for human brotherhood, for international peace." In answer to this yearning our message is **Jesus Christ.** In His cross and resurrection we find an inexhaustible source of power that makes us hope when there is no hope. Through Him "men and societies and nations that have lost their moral nerve will be quickened into life." "We believe that men are made for Christ and cannot really live apart from Him. Our fathers were impressed with the horror that men should die without Christ. We share that horror, but are impressed with a deeper one—the horror that men should live without Christ."

Realizing that our present complacency and moderation are far from being sufficient to express the mind of Christ, the **Church was called to seek a more heroic practice of the Gospel.** Though the Council was ready to adopt at once this profound expression of the Christian message to the world, it was thought best to hold the vote over till the morning, that it might be earnestly considered by every member. It was then unanimously adopted by a rising vote and with earnest prayers of dedication to the great task involved.

Before the Council adjourned plans were made for its future organization. The splendid contribution made by the nationals of China, India, Japan, Africa, and the other missionary areas, emphasized anew the necessity of securing from them a larger measure of help in international missionary planning. "The immense territory traversed between Edinburgh, 1910, and Jerusalem, 1928, was revealed nowhere more strikingly than in the discussions of the relation of the older and the younger churches. At Edinburgh there were barely twenty-six representatives of the younger churches in a membership of over twelve hundred. At Jerusalem the representation was almost fifty-fifty," and this prepared the way for the reorganization of the Council. It will be composed of the national missionary organizations and the National Christian Councils in some twenty-five different areas, east and west. It will be convened at the discretion of what is known as

MEMORABLE SENTENCES FROM THE JERUSALEM COUNCIL

You can't put Christianity into the non-Christian as you put water into a jug. You can only draw it out of him as you find the truth that corresponds to his experience and sense of values. —*Canon Quick.*

Secular civilization is my civilization. It has been allowed by the church to pursue its independent way. The breach between Christ and this civilization is due to Christianity. —*Mr. Grimshaw.*

Economics controls nine-tenths of the life of nine-tenths of the people, so it is a mighty important sphere of religion. —*Mr. Tawney.*

The higher you go the wider the horizon.
—*Chinese proverb quoted by Mr. Yui.*

We must recover the note of urgency in our message not because it is a good talking point, but because it is not true that people are getting along fairly well without Christ. *Mr. Stauffer.*

The desire to get the increment which is socially and not personally accrued is at the bottom of much of the evil around the world. —*Bishop McConnell.*

Education and religion belong together. So close are they that when sundered they become either rivals or enemies. —*Professor Weigle.*

Social evils exist not because anyone is so grossly wicked, but because there are so many people just as indifferent as ourselves. —*Bishop Temple.*

The Committee of the Council, which acts for it in the interval between its general meetings. This committee was enlarged to include thirty-seven representatives from the national bodies or areas throughout the world. It will have larger powers than formerly, but it will be dependent for its authority and financial support on the specific action of the national groups thus represented.

EASTER DAY THE EMOTIONAL CLIMAX

The vivid memories of Holy Week thrilled the members as they trod the paths frequented by the Master. Easter Day was the climax of the Council. In tender fellowship which will never be forgotten the Communion was celebrated before breakfast, all denominations participating under the leadership of Bishop McConnell. The morning sermon was by Robert E. Speer. He showed how the resurrection was in fact central in the minds of the Apostles. In it they found their basis for faith, their eternal hope and their source of power. At the close, with magnificent disregard of the present state of the church in their native land, this message of hope and power was brought home in song and liturgy by the robed choir of the Russian Cathedral!

At the last session of the Council closing impressions were given by Stanley Jones, K. T. Paul, David Yui, John Hope, and others; and the final message was from the Lord Bishop of Salisbury. "He goeth before you into Galilee; there shall ye see him." "**We shall not see Him if we linger here on this Mount. It is there in the place of our daily tasks He awaits us.**" Right there in the ordinary routine the Lord Jesus is waiting to give us the spiritual revival for which the Church is languishing. And so the great Council closed with an act of dedication to a fellowship around the world of confident and triumphant prayer.

THE BLOOD COVENANT

By HENRY C. McDOWELL

A fine example of what it will mean when Christianity has been enriched by the contributions of all races of men is found in the following story told by a representative of the colored Congregational churches of America, whose work centers at Galangue, Angola, West Africa.

CHANCE conversations with native Christians often produce gems of wondrous worth. Some time ago I engaged one of the charter members of the church in conversation about the Holy Communion. In the course of our talk he said this about the phrase "in my blood":—

"During the old days we made lots of the blood covenant. Very often a young man, while in the initiation camps, would covenant with another, or certain ones starting on their first journey would covenant with each other. They would take a little of each one's blood, mix the two, and tie a cloth stained with the mixed blood on the spot where the blood was drawn. Very often, after having been separated for a long time, they would renew the covenant. On a long journey the one must befriend the other, come what might. If a wild animal attacks one the other cannot leave him behind; if one dies, the other must die.

"In the Holy Communion I renew my blood covenant with Christ. I partake of his blood, as of the blood of a friend. I cannot leave him after having drunk his blood, and I am crucified with him in the sense that having taken the covenant, I must give my life for the same things that he gave his life for. I cannot leave him and he cannot leave me."

I have every reason to believe that that man is perhaps in more vital touch with Truth than I.

THE MASTER'S PRAYER

OH God, the Father of us all, living in that wonderful world of your power and your love which is round about us, we pray that you may be honored and loved and obeyed everywhere. May your Kingdom come true. May all men and nations accept Jesus as their King. May his way of life become the way of life for all the world. Give to us all, in every place, the food we need to keep our bodies and minds at their best. Forgive the wrong thoughts and words and deeds that have come into the lives of any of us, whether in America or Europe or Asia or Africa. Help us to forgive the wrongs and slights that have been done to us. Lead us not into temptation. But if temptation comes to any man or woman or child this day, deliver us from evil. For yours is the dominion, and the strength, and the credit for all that is good in human life, now and for ever. Amen.

EDGAR L. HEERMANCE,
New Haven, Conn.

HOW SOME HEADMEN FOUND GOD

A Story out of Donald Fraser's "The New Africa" [1]

A WIDESPREAD movement towards Christianity had manifested itself in the tribe. Thousands of young men and women had entered the classes preparatory to baptism, and already thousands of others had been received into full membership. But the missionary observed with pain that few of the headmen, who were the fathers of the people, had left the old ways, though many old women had found new and joyous life in Christianity.

So he called all the village elders near at hand to meet him one Sabbath morning, and about seventy responded. When they were seated he said, "In the olden days you were the leaders in worship. Why is it that you sit in the village today and leave the worship of God to the younger folk?"

"We are too old to understand the new doctrines and the new God. There are strange customs which we cannot adopt, for we have had our customs that we received from our fathers."

"But it is not a new God whom we worship," said the missionary. "And the new customs are but the way in which new life expresses itself. Would you like to understand what the teaching is?"

"We cannot go to school. We are too old to learn to read. We have always been polygamists, and have drunk our beer."

"Well," replied the missionary, "it is a long way we have to travel till we come to God. And you hear that there are broad rivers and seas to cross, and you have no canoes. You fear the crossing. But let us forget about the difficulties ahead. Will you try to see if you can make the first day's journey with me?"

"Yes, let us try," they cried.

So that day the missionary took as his text, "God is." When he had finished the old men spoke, delighted to have an opportunity of taking part, as they did in the village councils. They told how their fathers, too, named the Creator God, and they gave the evidence that confirmed their faith.

When the conference was over, the missionary asked:

"Do you believe that God is?"

"Yes, we all believe," they assented.

"Then we have finished our first day's journey together, and have arrived at the first sleeping-place. Next Sunday come and see whether we can travel another stage together."

When the class broke up and the church bell rang for service, the old headmen were all there, with a new sense that this worship belonged to them, too.

Next Sunday they were all present, and the missionary took as his text, "God is in the world today, not an absentee God, but living and working."

When he had finished the headmen talked, slowly producing evidence that this must be true. God had not left the world he made and the children to whom he had given life. But the fathers had not thought of this. When the discussion closed, the missionary said:

"We have finished our second day's journey. Have you all arrived at this sleeping-stage?"

"Yes," they cried, "we are all there." And they trooped into church again, and sat where the fathers of the people should be—well forward before the congregation.

On the third Sunday one or two were absent, but they sent apologies, sorry to miss the day's travel. Then the missionary's text was, "God is good." This was new doctrine. The old men had not thought of God as having righteousness. But when they had talked it out they all agreed that it must be so, and they assented that they were all together at the third stage, and had found the road not too hard.

Next week the text was, "God loves." But this was difficult to believe. Why were there sickness and death in the world? They used to say, when he took their children from them, "He is cruel." That day the discussion was long and detailed. But when the end came they said they were all there at the end of the fourth stage.

Then the missionary came to the most difficult text of all: "He that worships God must be good, too." They knew what worship was, but they had not associated worship with conduct. But as they talked it over they agreed that if God was good, he could not be content till those who reverenced him were like him. And in the end they at last assented to this doctrine, and they all said the journey had been made by them together. But there were searchings of heart that day. Their lives were being related to God.

Now the missionary knew that no one understands what goodness means except as it is pictured in personality. So he began now to talk of Jesus, the perfect example of goodness. And as the days went on, the old men gave assenting adoration to Christ. But there were hard things to believe. To these men the doctrine that Jesus taught forgiveness, even of enemies, was the hardest of all. It took some days to cross that high hill. When the broad rivers of monogamy and abstinence and other new customs were approached, there were some who found that the waters were not wild and dangerous, after all, and they crossed, for a new Companion had come into their lives.

This little story of a real incident in evangelism is given to reveal two things. First, that there is a true relation between what we teach and what the heathen fathers believed. And second, that there is an approach not through the negations and prohibitions, but through the positive truths of our faith.

[1] Published in America by the Missionary Education Movement, New York. Price, 60 cents.

The tendency of many native evangelists especially is to begin with the destructive and legal. Listen to the native preacher; hear him give his view of the Gospel. "Thou shalt not be a polygamist. Thou shalt not be a drunkard. Thou shalt not steal. Thou shalt not do that and that." So he, too, often declaims his Gospel—a poor, withered creed of negations and prohibitions. One would like to hear him speak more of the positive graces and powers of Christ, till the mark of the church shall be not so much the things it does not do, but the things it does—deeds of mercy and forgiveness and service.

That is the witness that makes the greatest evangelist. And every mission will count among its greatest winners of souls those whose spirits are aglow with the worth of Christ, and who in burning words speak of him whose beauty and glory are the greatest condemnation of sin.

THE SOCIAL GOSPEL AND INTERRACIAL RELATIONSHIPS

PART II.

The seventh of a series of articles by Ray E. Phillips of Johannesburg. The eighth and last of the series appears in our next issue. Then the entire series will come out in pamphlet form, edited by our Educational Secretary, for use in study groups this summer, fall and winter.

ARE THE CHURCHES HELPING TO SOLVE THE RACIAL PROBLEMS?[1]

ARE there not Christian churches among the white people in South Africa? Are they not emphasizing the application of the Christian Gospel to race problems?

Yes, there are churches there of many denominations. There are some clergymen who are not afraid to mention the black man "right out in meetin'." Their number is increasing. The Anglican Bishops are outspoken; the Anglican Dean Palmer of Johannesburg being especially insistent on the application of Christian justice and mercy to the black man. Other clergy are doing something to make the white people know that the church has something to say about these big problems. The Dutch Reformed Church, through a few of its leaders, has called several conferences to discuss native affairs and frame resolutions. All this is of value.

But when all this is acknowledged, it must be confessed that the Christian Church has not exerted itself as it might to protect the interests of the weak native peoples. There is even today no united voice of protest rising from the white churches of the land when unjust legislation is being framed, or when iniquitous judgments are given in the courts of justice against a black man because he is black. There is no great Christian protest to be heard when the welfare of the black man is concerned.

One of South Africa's most distinguished men, an author and student of race matters, whose books on South African and American race problems are some of the best we have, said to me soon after we arrived in South Africa: "When you want help for the black man, don't go to the churches. I have never received any encouragement from church members." The only organization interested in native welfare at that time in his Natal Province was formed by him and was composed of business and professional men and one or two missionaries.

When we reached South Africa and began to get acquainted, we found that there was truth in what this gentleman had said, but we felt that the real reason was not so much a reasoned anti-native feeling as it was plain ignorance and indifference. The church people and their leaders simply didn't know of the fiery meetings being held by aggrieved native leaders and Communistic agitators among the native people. Their only experience with the Bantu native people had been with their kitchen servants, "Jim" and "Martha," and they had concluded that the whole race was just as patient, respectful and humble as these workers. There was a great gulf between the thinking, disillusioned, embittered element among the blacks, and the indifferent, unsuspecting white group. Among the whites we found the exact counterpart of some of our clergy in the Southern states in America. While on furlough in America, recently, I asked a clergyman in one of the big Southern

AN EVANGELISTIC OPPORTUNITY

[1] These racial problems are stated in the sixth article of the series, published in the April *Missionary Herald*.

cities: "What are the Negro people in your 'black-town' thinking? Are they contented and happy? What kind of opportunity have they for decent living?" He answered, "Well, really, I don't know anything about it. We seldom talk to any of the Niggers, you know. They seem to be a happy-go-lucky crowd." So many can repeat Elizabeth Whittemore's verses:—

"Lord, Thou hast said that I must love my fellow man,
Must love him even as Thou lovest me,
Must kindly be and try to understand
The difference that lies 'twixt him and me.
Lord, I have pondered oft upon Thy word,
I look within my heart and find no lack;
Surely, Lord, it is not thus I heard,
That I should love my brother if his skin be black!

"Thou knowest, Lord, I have a kindly, tender heart;
I could not kill, nor burn him at the stake,
I would not treat him as a thing apart,
Remembering Thy blood shed for his sake.
I feel for him each undeserved rebuff,
Lord, ne'er by me the torture and the rack;
I wish him well, Lord, is it not enough,
Or must I love him though his skin be black?

"There are so many, Lord, of my own race and clan,
To love them all, that surely is my part;
It is not given to any mortal man
To carry all the world within his heart.
He has his own to give him needed love, and, too,
He has Thee, Lord, who knows not white nor black,
But looks within each heart and reads them true,
And sees them as Thy children though their skins be black."

These and kindred sentiments must have been, and are, part of the thought-life of some of the Christian leaders in South Africa, as well as America.

On the other hand, we met the natives in their meetings. They enumerated their wrongs: the hateful, compulsory Pass Laws, which require each black man to carry an assortment of papers on his person authorizing him to be on the street at any hour of the day or night; injustice in the courts; the awful conditions in the slums; indignities inflicted at railway stations, on street cars, on the streets, where they were not allowed to walk on the sidewalks. They reminded each other that in the old days, before the coming of the white man, material things—things to eat and wear—were held in a community of property. Each man shared alike the good things of life. "And," they said, "when the missionary came he put his stamp of approval on that way of doing. He said, 'That's fine. That's the Christian way. Keep on in that fashion.'"

"But," they went on, "when we left the Mission Station and came to the big city, what did we find? Why, we found that the missionary didn't know what he was talking about! We found that it is the custom for civilized men to grab all they can *for themselves* and hang on to it. The most successful man is he who cuts the throats of his competitors and advances himself to the top. The white man lives as a Christian in his home; he shares alike with members of his family, but when it comes to practical matters, of pounds, shillings, and pence, he is more heathen than even our fathers. We must give

IN THE GYM AT JOHANNESBURG

up this impracticable Christianity if we wish to be successful in this white man's civilization. We must away with the white man's God! He says the Devil is black, but we know better; we know that the Devil is a white man. The missionary came to this country to pull the wool over our eyes, to get us to live like ignorant fools, while his brother came along and stole our land and took away our rights." And they deliberately talked about and planned a strike modeled on one which had been surprisingly successful some six months previous—successful from the standpoint of organization, 15,000 native miners walking out simultaneously and refusing to work—a thing the white man had thought impossible, for "the black man couldn't organize, he couldn't keep his mouth shut." The next strike was aimed at wiping out the white man from Johannesburg and placing the whole city in black hands. Seething discontent! Poor, disillusioned, embittered fellows, face to face with our half-pagan white man's civilization!

BUILDING A BRIDGE BETWEEN THE RACES

We managed to scrape acquaintance with some of the leaders of this discontented, disillusioned group. They said, "You had better return home, there's nothing you can do for us here. We are out for trouble. The only way you can get anything out of the English and Dutch is to scare them, to make them uncomfortable. Didn't even the English women, wives of these men, have to smash windows and break heads before they got their rights in England?" They went on, "There's not a white man in South Africa who cares the snap of his finger for the black man or his welfare."

After some time, however, we organized among these men a debating society and met for several months. Then we suggested a white speaker for one of our meetings. The idea was ridiculed. No white man would come down into the slums and talk to *native* men. But we brought down for the following meeting a young attorney, a Christian, a member of our Town Council, who spoke on some subject of common interest. During the discussion period, he was given a hot time—was charged with all the sins

THE HUB OF SOUTH AFRICA

As the Johannesburg mines attract native Africans from all parts of the land, so it becomes a marvelous distributing center for the Gospel of Christ. Hundreds, if not thousands, return each year to their home villages and kraals, and are listened to with eagerness as they tell their stories of what they saw and heard at the mines.

of the Government, the shortcomings of the missionary and the white man generally. On another evening we had Col. S. M. Pritchard of the Government Native Affairs Department. He spoke on "Native Affairs." He had a hot time also. Then followed meetings addressed by the Chairman of the Chamber of Commerce, Mr. Islip; by the native advisor of the Chamber of Mines, Mr. Taberer; by members of the Union Parliament, professors of the university, business men, bishops and clergy of the different churches. In three years' time we had from 125 to 150 of the leading white men in Johannesburg and outside to speak to our native club.

It was a good thing for these white men. Many times a speaker said to us after the meeting, "Why, this meeting tonight has been an eye-opener to me, a revelation! I didn't dream we had hundreds of natives here who spoke English, who could reason just as cogently and sanely as the best of us, and who could be so courteous and speak so plainly. They are living under impossible conditions. We've got to do something for these men."

These meetings were good for the young native men. They began to see that things were not as easy as they looked, nor remedies so easily found. They discovered that the white man had his side of the question to consider. And, most important, they learned that they had friends, many of them, among the white people.

Sentiment among the thinking native leaders changed. One of the most bitter had been Mr. R. V. Selope Thema. Highly educated, he had been to England and had seen the different treatment meted out to his fellows in that country. On his return to South Africa he saw again the color line drawn hard and fast. When he spoke at some of the earlier meetings there was a bitterness about his fiery speeches that made the cold shivers run up and down our back. With a logic that no one could challenge, he painted the picture of the black man with a brush dipped in gall. He could see no way out except through revolution. Mr. Thema became much interested in these Club meetings. He was usually present and took an increasingly prominent part in the discussions. As time went on a gradual change took place in his attitude.

In the year 1926 three or four South African native men were being selected for signal honor. There was to be a World Conference on Africa in Belgium in the fall of that year. It was felt that such a conference would be incomplete unless the native people were represented by some of their outstanding, Christian leaders. Mr. Joseph Oldham, the Secretary of the International Missionary Council, came to South Africa to choose the men who would represent the Bantu millions. When he met Mr. Thema, he said, "We must have *That* man. We must make it possible for him to get to Belgium. No other man has impressed me more." He quickly recognized what we had come to know, that today Mr. Thema is one of the biggest and broadest men of the colored race in Africa. He is a lay preacher in his church, a contributor to South African newspapers, in all of his contacts with his people urging coöperation between black and white in the working out of a Christian way of mutual understanding and brotherhood. And he has been chosen Native Secretary of another Johannesburg organization which has grown up and overshadowed this Club in usefulness and influence.

INTERRACIAL COMMITTEE

I refer to the "Johannesburg Joint Council of Europeans and Natives," an interracial committee which was organized after two or three years of this Club work. With the background of this Club experience, and with the help of Dr. Aggrey of the Phelps-Stokes Educational Commission, it was not difficult to convince the native men of the value of organizing a permanent interracial committee, which would function as a buffer between whites and blacks in our city. The native people selected twenty-five of their strongest leaders; we selected, with their help, twenty-five of the leading white people, and from that time until today the Johannesburg Joint Council has exercised an increasingly valuable influence in a variety of ways. Some of its activities could be included under the following headings: (1) Deputations and representations to Government regarding legislation; (2) Interpretation to the whites through newspapers and printed matter of a sane Christian attitude toward interracial matters; (3) Establishment of sub-committees on housing, slum conditions, exorbitant rents, recreation, movie censorship, minimum wage, etc.; (4) Extension—the Joint Council employs a native Council, employs a native Secretary to visit native communities as welfare agent, helping the people form clubs for different activities, enlisting men, women and children. This Secretary arranges for various white men and women to visit these communities and take active part in the activities.

As the result of this Interracial Committee organization in Johannesburg, other towns have started similar work, until today in eighteen cities and towns we have Joint Councils of white men and natives. The next step will be a National Organization, in charge of a permanent Secretary, for the whole country, whose business it will be to extend this work and to coördinate the work of the different branches. With this National Organization functioning in 500 city and country centers, we shall have a body strong enough to make its voice heard in the council chambers of the land; an organization whose advice and guidance in the way of applying Christian principles to the complicated problems of race will be sought by both white and native groups. It will be a clearing house for authoritative information regarding all matters pertaining to native affairs, effectively bridging the gap which has existed for years between the two racial groups.

Continued in our next number.

FOREIGN MISSIONS UNDER FIRE

TALKING IT OVER WITH THE CRITICS

A Series of Articles in Dialogue Form

By SECRETARY CORNELIUS H. PATTON

DIALOGUE NUMBER 6—THE COLLEGE STUDENT

Persons: Tug Nelson, a college senior, home on vacation; his pastor; the pastor's wife.

Place: The parsonage.

Time: The present.

Pastor. I am glad you have come over, Tug, to discuss these objections to foreign missions which you have been hearing at college. What I said in my sermon last Sunday came right out of my heart. While I am a firm believer in the missionary movement and am doing what I can as a director of our Board, I try to keep open-minded, and I certainly want to know what they are saying in college circles. Your college has a wonderful record in the sending out of great missionaries.

Student. They don't seem to care much for their record today. As near as I can make out, the leading profs are knocking the whole business. Or what is worse, they give you a sickly smile when the subject of missions comes up. Some of us fellows have been trying them out of late.

Wife. Well, sit right down and let's hear all about it. I am going to take notes on this grand debate and report it at the next meeting of the Woman's Guild. Please put the worst objection first.

Student. All right, here goes. The trouble with those profs is they don't take any stock in Christianity as a religion. The history professor said to me the other day, not in class but when I stayed for a talk, "I suppose we must admit that Christianity is pretty much played out in these days; as a system it seems to have run its course." Now what was I to say to that?

Pastor. I should say that he is right in so far as his little set is concerned. But, you see, three or four professors do not make a world, not even an intellectual world. Do you suppose this professor you quote has taken the pains to study the growth of Christianity in recent times? Does he really know anything about it, or is he just drawing facts out of his inner consciousness?

Student. Oh, I suppose he is hunting for arguments to support his favorite hobby.

Wife. What is that?

Student. Why, his idea is that all the religions are going to close shop after a while and then we shall see a blending of the best ideas of them all.

Pastor. Syncretism.

Student. Yes, that's the word. It is all the rage in his class. But you must give me some dope on the subject.

Pastor. You tell him it is a demonstrable fact that Christianity is growing as never before in history, that there are more Christians today in the little peninsula of Korea than there were in the whole world a hundred years after Christ. Tell him (in a polite sort of way, of course) that he doesn't know what he is talking about. Above all, tell him that the greatest single fact in the world today is the potency of Christ—the fact that that figure far back in history is reaching his hand down through the ages and shaping up the events, the institutions, the ideals of the modern world. As a teacher of history he needs instruction as to what is going on in the world of 1928.

Wife. Tug, do you suppose that professor lives a religious life? Does he ever pray?

Student. Pray! Well, I should say not.

Wife. Then I should consider him disqualified to express any opinion on the subject. Religion is a thing of the inner life; it is an experience; and I refuse to bother with men who are unwilling to test it in the only real way. What other objection have you heard?

Student. Hold on, now; you can't choke these profs off in that way. I admit what you say about experience, but Christianity has become a system of beliefs, and in our course on comparative religion we were told that Christianity has no unique or final message — just the same ideas that all the others have.

Pastor. Do you believe that?

Student. I certainly do not; but I wish you would tell me in what respects Christianity is superior.

Pastor. Why not begin with the personality of Jesus? After all, he is the center of our faith. His teachings, his example, his death, his influence —can you match these in any of the other systems? When you take up his teachings in detail and compare them with the doctrines of Hinduism, Buddhism, Islam, or even Judaism, you find yourself dealing with ultimate truth. I refer to such matters as the nature of God, the incentives for character, the experience of divine help, the rule of successful living, the immortal hope. It is a tremendous subject and one that will reward the closest study. Do not stop with the analysis and negations of the modern classroom; read and study and think for yourself. An excellent book is that of Professor Mackintosh, "The Originality of the Christian Message."

Student. All right, I'll get it. But what would you say to a classmate of mine, a native of India, who holds that religions are simply so many different creeds converging to the same goal? "What does it matter," he said to me the other day, "that you and I take different roads?" You don't deny, do you, that there is good in every religion?

Pastor. By no means. The Bible is quite clear on that point—"God hath not left himself without witness." Each of these religions goes a certain way along the road. The trouble is they don't go far enough. Christianity alone carries one to the goal of the abundant life.

Wife. Tug, did you see the account in the paper the other day of that Nancy Miller girl who accepted Hinduism and became the third wife of the Maharajah of something or other, after going through all sorts of initiatory rites? Would you want your sister Ruth to do that?

Student. Horrors! I should say not. But what would you reply to the fellows who say Christianity is good enough in itself but they object to the way it has been handled on the foreign field? They quote their dads and others who claim that the missionary business for the most part has been a failure, a sheer waste of money. Some of them have been around the world.

Pastor. It is a question of fact. If you could ask those much-betraveled dads a few questions as to the character of their investigation, I suspect you would show them up as prejudiced or incompetent witnesses. The best way would be to inform yourself and then match their ignorance with your knowledge. I would trust you to floor them inside of ten minutes.

Student. You mean I must book-up on the statistics of missions?

Pastor. Not that at all. I mean that you should inform yourself on the larger movements of Christian thought and idealism in lands like India, China, and Japan; appraise the growing influence of Christ and jot down a few authoritative opinions.

Wife. I wish you would mention some of those authorities. I need them as much as Tug.

Pastor. I refer to books like those by Stanley Jones: "The Christ of the Indian Road" and "Christ at the Round Table." What does the ordinary globe-trotter know of influences at work in the heart of a nation like those portrayed by Jones? Here is the *Living Age* quoting an article by a Mr. Chirgwin, an Indian, who deals with the religious trends in his country. He speaks of the numerical growth of the church (22.5 per cent in the last ten years), but holds that the significant thing is "the almost complete capture by Christ of the citadel of Indian thought." He quotes a leading Brahman, Saniajist, as saying recently, "There is no one else who is seriously bidding for the heart of the world except Jesus Christ; there is no one else in the field." I mention these as the kind of testimony that counts.

Student. I wish you would give me some more names of persons who really know, and who would carry weight in one of our "bull-sessions" up at college. I don't mean missionaries, but observers of missionaries.

Pastor. That is easy enough. You might begin by listing the high officials in countries where the missionaries are at work. The other day I jotted down seven American missionaries who have recently received decorations from their adopted governments—men like Dr. W. J. Wanless and Dr. John S. Chandler of India, Dr. E. B. Haskell of Bulgaria; women like Miss Alice Adams of Japan, Miss Eva Swift of India. Curious, isn't it, that just when your professors and the magazine writers are busy slamming the missionaries, the governments under which the missionaries work are busy decorating them. Next, I would list prominent business men who support missions after careful investigation—men like Thomas W. Lamont of the J. Pierpont Morgan Company; Arthur Curtiss James, head of the Phelps-Dodge Corporation; Clarence H. Kelsey, President of the Title Guarantee and Trust Company; Cyrus McCormick, President of the International Harvester Company; John D. Rockefeller, Jr. Then, for full measure, I would add a few university professors like William H. Kilpatrick and Paul Munroe of Columbia and E. A. Ross of Wisconsin. I think you can make those chaps who think they know it all look rather cheap.

Student. Well, they deserve it; they really do. But they are not the whole institution. There are men on our faculty of quite a different stripe. There is Professor Parker, for instance. He is as Christian a man as I know. He accepts every word of Jesus in the most literal way—all that about turning the other cheek and never resisting evil. He believes that the world's greatest need is a thorough appli-

cation of the teachings and spirit of Jesus to all our social order everywhere. He goes in for a warless world as the one big thing to strive for. He "has it in for" the Mission Boards because they depend upon gunboats and refuse to join in the movement to abolish war. I confess I stand exactly where he does, and so do a lot of the fellows in my class. How about that?

Pastor. Now you are in the region where Christian men—men of intelligence and of high idealism—differ sincerely. We should be on our guard against assuming that our interpretation of Christianity as applied to conditions today is the only tenable one. I wish you would state your position more in detail.

Student. Is it true that the Boards depend upon gunboats for the protection of their missionaries in countries like China?

Pastor. Some of the missionaries accepted the protection of gunboats at Nanking, and did so gratefully. I am inclined to think your Professor Parker would have done the same had he been there with wife and children. It was a case where every vestige of government disappeared and brute chaos reigned. But looking at the matter generally, our Board takes the position that the system of military protection conveys a wrong impression and is a handicap to the work. It asks that our missionaries be relieved of this necessity. Recently the International Missionary Council, representing all the Protestant foreign boards, adopted the same view. It remains to be seen whether the governments will fall in with the idea.

Student. Does your Board stand four square on the pacifist ideal?

Pastor. My Board has never felt called upon to take a position on a question so highly political in character, a question upon which the intelligent, patriotic public, in the church and out, is divided. Has your college ever taken a position? Has your faculty ever taken a position? Has your student body gone on record? You probably know that in the Indianapolis convention of the Student Volunteer Movement, not more than one-quarter of the delegates took the attitude that under no circumstances would they support their country in the case of war. I presume about the same proportion of our missionaries would class themselves as pacifists of your type. The other day one of my leading laymen said he was going to quit giving to foreign missions, on the ground that the missionaries are pacifists and mollycoddles. So, you see, we catch it from both sides. But is not pacifism essentially a matter of degree and program?

Student. Personally, I go in for the whole thing, but it will be satisfactory if I can feel that the mission boards are unalterably opposed to war as a means of settling international disputes.

Pastor. You need have no doubt on that score. War is a hideous thing; it is the greatest of all social evils. We are for abolishing it by every practicable means, and at the earliest possible moment.

Student. What are the Boards doing to bring about better international relations?

Pastor. They are doing the most fundamental thing possible—the building of international understanding and good will. They are the ambassadors of friendship and coöperation on a world scale. Professor Dearmer has called them "the inner statesmen of the world." A few years ago, when we were having strained relations with Japan, a Japanese official remarked, "I can give six good reasons for believing in the friendly attitude of the United States, and those reasons are: Dr. and Mrs. Rowland, Dr. and Mrs. Olds, and Mr. and Mrs. Warren," naming well-known missionaries of the American Board.

Student. That certainly is fine. Are they doing anything else?

Pastor. Yes. There are more than a million pupils in foreign missionary schools supported by Americans, and these are distributed under some ninety different flags. The entire influence of this vast educational system is turned in the direction of international and interracial understanding and brotherhood. The Foreign Missions Conference has issued a pamphlet entitled "Education for Peace," outlining courses of study for different grades. The influence of such work is incalculable.

Student. Could one holding my ideas on this subject feel more at liberty to stand for what he considers to be the way of Christ in an organization like the Friends, or the Fellowship of Reconciliation, than in a board like ours?

Pastor. You could have full freedom, but you would be expected to exercise it in consideration of others, so as not to create strife in the effort to promote peace; and always, mind you, with a liberal allowance of common sense.

Student. Well, I must say this has been a mighty good talk. Who knows but what I myself may become a missionary some day? At any rate, I am going to pass on the things you have said. I certainly thank you both.

Wife. Tug, I think your attitude is perfectly fine. We are not going to worry about your opinions so long as you keep the spirit of Christ. But don't forget what I said about Christianity being primarily a matter of the inner life. To abolish war would be a sublime achievement, but even that would not lead the men of earth to love the Lord their God with all their heart and soul and mind, and their neighbors as themselves.

INANDA REPORTS TO THE BOARD

By MARGARET E. WALBRIDGE

Arriving from Natal in April for her first furlough, Miss Walbridge, principal of Inanda Seminary, came directly to Boston after a few days in Springfield, Mass., with her supporting church. She was invited to speak to the Prudential Committee for fifteen minutes, and she made good use of her time to tell of her school, its tradition, developments, needs and future plans. This is in substance what she said about the famous school, to which she went in 1921. Our readers will welcome this fresh information, and they will also be interested to see what kind of a "speech" a returned missionary makes to the Prudential Committee.

THE Zulu girls and our African teachers asked me to give you their thanks for all that you have done for Inanda Seminary. We have always had the feeling that you have backed us up and done your best for us. When the school enrollment increased rapidly you sent us the money for equipment and classrooms, and we appreciated this greatly.

You will wish to know the outstanding developments of the past few years. One of the most important is the employing of a larger number of Bantu teachers. Most of these are Zulus, but a few come from other tribes. At present there are fifteen Bantu and four white people on the Inanda Seminary staff. The Bantu consist of twelve teachers, a nurse, a matron, and the farm manager, the last the only man on the staff. We could not get along without him and we are glad indeed that a salary for him was granted last year. He is the son of one of Mrs. Edwards' early pupils and his wife is an Inanda girl, one of our former domestic science teachers. They have established a fine Christian home near Inanda Seminary.

Miss Walbridge

FINE BANTU TEACHERS

When I went to Inanda in 1921 there was only one Zulu domestic science teacher on the staff. Today there are five Zulu domestic science teachers, all of them trained at Inanda. This year the training course was dropped, because there was no one to take my place. It will be 1931 before more Zulu domestic science teachers can be graduated. Among the academic teachers is the first Bantu woman to receive a college degree in all South Africa—Miss Gertrude Ntlabati, B.A. Two others have passed the university entrance examination and had two years of Normal training. All the other teachers have had three years of Normal training. The Bantu staff is the largest and best of any girls' school in the Union of South Africa, and we are proud of it. We are grateful to the Natal Education Department for approving of our policy of employing so many Bantu teachers. Unfortunately, they are not being trained fast enough for such positions. The principal of Fort Hare, the only university for the Bantu in the Union, told me that he could not send us any more highly trained Bantu women until 1931. Some of our present staff will leave us to be married before then. We simply must have some more teachers from America.

An important development is the growth of the school, the enrollment having almost doubled in the past four years. The High School Department has grown the most. The new course, Junior Certificate, corresponding to our ninth, tenth, and eleventh grades, has been very well-supported by the Bantu people. Considering that this course has only recently been available for boys in the province of Natal, we feel that the support given to this first course for girls is remarkable. Inanda Seminary is the only school offering it to girls at present.

COMMUNITY WORK OF THE SCHOOL

We attempt four types of community service: *First, Sunday school work,* carried out in the various small community churches within seven miles of Inanda Seminary. There are about ten of these. Miss Carter, Miss Brittenden and Miss Russell have supervised them, assisted by Inanda Seminary pupils.

Second, Evangelistic work. Bantu teachers and pupils, Miss Carter, and this year Miss Russell, go regularly to the kraals, homes of the people who are not Christians, and hold services.

Third, Agricultural work. Great praise must be given to the farm manager for this. He has organized a Farmers' Association, and a local Agricultural Fair has been successfully conducted for the last three years.

Fourth, Health. The school nurse answers any call for help. We would like to have her do more in the way of lectures and demonstrations, if time permitted.

SOUTH AFRICA'S FIRST HOME DEMONSTRATORS' COURSE

For the future we hope to develop, in coöperation with the government, the first Home Demonstrators' Course for Zulu women—all Bantu women in fact. When I left South Africa an important member of the Union Native Affairs Commission told me that he thought Inanda would be the first, and only place for the present, to have such a course.

One reason for placing this course at Inanda is the great friendship of the Zulu people towards the school. The great Chief of all the Zulus, Chief Solomon ka Dinizulu, has visited the seminary. We hung his picture in our school dining room and he seemed very pleased with this. We feel that it is a great honor to have him come to see us. Also, we greatly appreciate the friendship of that great, educated, Christian Zulu leader, Rev. John L. Dube. His father was one of our first ordained Zulu pastors, a friend of Mrs. Edwards and of Inanda Seminary in the early days of the school. Rev. J. L. Dube has a school for boys three miles from us, and also edits a newspaper. He has coöperated in making the local Agricultural Fair a success. We feel that we owe much to him for his help and friendship. The local chief, Mandhlakayise ("strength of his father"), is also very friendly indeed. He has served as a patron for the Agricultural Fair and has given it his support. This has meant much to us.

OUR GREATEST NEEDS

We need two domestic science teachers desperately—one to help us with this new Home Demonstrators' Course and the other to help in training these industrial teachers, and in general supervision of the Domestic Science Department. It is interesting, constructive, pioneer work. It is the sort of a job that should appeal to any domestic science teacher with executive ability, interested in the welfare of womanhood and the bettering of home conditions.

We need two academic teachers. If Bantu women are not to be trained for us rapidly enough, we must have American teachers to carry on the work.

We need $7,500 for electric lights. Our seven big buildings are all lighted with kerosene lamps at present, and badly lighted at that. They are a menace to safety and eyesight. If we can get the money, we will probably be able to connect with the big city of Durban, which will save us much worry and trouble and expense after the lights are installed.

We need sufficient funds to keep our buildings in repair; to keep them painted, and mend broken windows, cords, blackboards, beds, desks, tables, etc. The very least sum required for this is $500 a year, and it would take a thousand to really keep things up as any good school should.

A WAND AND A DRUM

By AMY B. COWLES

THERE was great excitement one Sunday at our little outstation called "Mziplace." The morning service was in progress and an invitation had been given for all those who wanted to choose the Lord to come forward. To the amazement of all, a witch-doctor quietly stood and said, "I am tired of it all; I am tired of all the ways of darkness; I am tired of deceiving the people; I choose Jesus." The "Sangoma" was arrayed in the usual cowhide kilts; she had strips of hairy goat skins crossed over her chest. Her hair, done up in black clay, was ornamented with inflated goat bladders, the distinctive headdress of all "Sangoma" or witch-doctors. No end of medicine pouches and charms were hung about her neck and arms. In one hand she held her witch-doctor's wand; in the other, a tiny cowhide shield. This was no ordinary witch-doctor; this was a witch-doctor of witch-doctors, a teacher of witch-doctors.

Awe fell over that little congregation at Mziplace when they saw before their eyes this miracle of God. A witch-doctor repenting! A teacher of witch-doctors choosing Jesus! A witch-doctor giving up all those goats and cattle she had been getting as fees from the people! Do we not all know her? Have we not all feared her? And now she is giving it all up! She is repenting! She has chosen Jesus! Ha! Ha! Ha! This was the work of the Holy Spirit! He was near! During the silence which fell over that little company the "Sangoma" quietly walked out. As she disappeared down the grassy path which led to her hut, the goat bladders were bobbing in her hair and the skin kilts could be heard flopping. She walked quickly and with determined step, this witch-doctor now "washed in the blood of the Lamb." A little later she returned carrying her drum and her wand and her medicine pouches. She took the goat bladders from her hair; she pulled off her leather scarfs; then she laid them all "at the Disciples' feet."

Very soon a solemn procession led by our evangelist was filing out of doors. A fire was built; then one by one the goat bladders, the medicine pouches and no end of indescribable paraphernalia were laid upon the flames. The drum and the wand were just about to go when Majoze, the evangelist, stepped forward, and taking them in his hand said, "No, I want to take these to our missionaries. I think they should go to the 'American Boadie.'"

On Monday morning Majoze, his face all aglow, brought the drum and the wand, and laying them down, in an awed voice told us the above story.

A few weeks later Mr. Cowles was up at Odeke holding a Communion Service. Among the people who came over from Mziplace was the witch-doctor—the "Sangoma," no longer a "Sangoma." She had washed the black clay and grease out of her hair, the filthy cowhide kilts were gone. She was clothed now in a neat cotton dress—cleansed outside and in, and there she sat in God's house, "at Jesus' feet."

Mziplace is the very smallest of our preaching places. Work there was only recently started. The principal man of the place has just been to us to plead for a teacher for their school. As he pled he said, "Even though we are so small, should not a place where a witch-doctor was converted have a teacher?" You may be sure we gave them one—their Chief's daughter!

Ewing Galloway

OLD AND NEW IN NORTHERN AFRICA

This is a bit of the Sahara Desert. The Arab's "ship of the desert" and the French "caterpillar" have met. Modern science is conquering distance, creating gardens, transforming wastes. The Moslem woman, concealed beneath the camel's canopy, and the Moslem man and boy are bound to feel the throbbing of something more than motors. The wilderness is

VICTORIA FALLS

Two and one-half times the height of Niagara and with four times the volume of water, and with the width of ten city blocks, these falls are more than a spectacle; they are a sensation. We associate them rightly with one of the greatest men Africa has known: David Livingstone, who discovered this "Smoke That Thunders" in 1855. We must form the habit of applying the word "Great" to Africa.

From H. A. Jessup

IN THE DRAKENSBURG MOUNTAINS, SOUTH AFRICA

Africa has scenery like that of our own Rockies. Natal National Park has been called The Switzerland of South Africa. This is a part of "Mont aux Sources," a high tableland deeply corrugated and edged with buttresses. It overlooks the rugged gorge of the Tugela, 4,000 feet deep. Does this suggest the depth and grandeur of the Africa-that-is-to-be?

Ewing Galloway

THE BEGINNING OF THE NILE

Ripon Falls and rapids mark the start of the "great wonder river" which as an overflow from Lake Victoria in British East Africa flows northward four thousand miles, fertilizing vast areas, especially Egypt, and furnishing a transportation route from the Mediterranean to Uganda. Some of the finest Christian missionary work has been done in this part of Africa. A veritable River of Life [illegible]

Dr. Hollenbeck

A RIVER SCENE IN WEST AFRICA

This is the ferry at the Kuanza River in Angola. The missionary has stepped aside to take the picture of the dugout and the carriers. At present rate, Civilization will soon sweep such primitive boats aside. It is just around the bend. Will it help the Negro across any better than the old way has? We are helping answer the question when we strengthen

Raymond Cowles

ZULU MOTHER AND CHILD

"At the door of every African hut there stands a woman. There, too, is the baby hanging in a sling at her side or strapped to her back. About her child she has an impeccable maternal passion. She lives an arduous life, carrying many burdens, restricted by taboos, often cruelly oppressed. Yet there she stands at the center of the life of the race." — JEAN MACKENZIE *in "Friends of Africa."*

A YOUNG ZULU BUCK IN COURTING COSTUME

"It is on the home that Christian society must be built. Today polygamy is gradually fading away (in Africa). For wars that killed off men, and slavery which captured women, have ceased. But more than that, the Christian leaven is at work, and all over Africa men are accepting the Christian standards of life." — DONALD FRASER *in his book, "The New Africa."*

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IN TOUCH WITH THE HEART OF NEW AFRICA

In the Baby Clinic at Johannesburg, Dr. Ethel Smith and Miss Ruth Coules are getting close to the heart of a serious problem. Infant mortality in Africa is appalling. Over 300 in every thousand Negro children die before completing the first year of life. Save the child and you save the country. Through a life of service the missionary commends his God.

"WHAT IS AFRICA TO ME?"

By RUTH ISABEL SEABURY
Educational Secretary

IT is a long time since the churches studied Africa, and in those years much has happened. We are preoccupied with emergencies in China, Japan, Turkey and Mexico, and have perhaps been diverted from the really remarkable situations and the enormous new problems created in the great "continent of the black man." It is therefore particularly fitting that in this day when students and young people and increasingly community leaders are facing the implications of the race problem in America, we should turn our eyes definitely and intently upon Africa, to catch anew the vision of Christ's purpose for the continent and our part in the task. So all denominations and all ages, we are combining this year in a united approach to Africa, and for the purpose we have a most unusual array of books to suit all ages, all purses, and all types of mind, to say nothing of all types of organization within the church.

What is Africa to me?
Copper sun or scarlet sea,
Jungle star or jungle track?
. . . . .
Spicy grove, cinnamon tree?
What is Africa to me?[1]

It is hard to attempt anything like an adequate analysis of these materials. Why so many books? you ask. We are in a new day—a day of honesty and square thinking; a day of looking at both sides of a question; a day of much discussion, much literature in the secular world, and to meet that day many types of books are needed in the building of world attitudes. One cannot read even one of these books, however, without getting the fascination of Africa: its beauty, its size, its possibilities, its opportunities, its grave questions, its life, its death. If Africa has been nothing to you, you cannot as an open-minded Christian, or even as a broad-minded citizen in this modern world, continue to have it mean nothing to you. Africa challenges you to really know your share in making her what she is, and your chance to make her something better tomorrow. She challenges you to know the country of Trader Horn, and the country of the elephant hunt, to know where you get your share of the hundred million dollars' worth of products which we in the United States import from Africa at great cost both to the continent and to the people, who are, after all, Africa's greatest treasure.

You will have many opportunities this next year for a definite study of Africa. Perhaps you could have a school of missions. The Education Department of the American Board or the education committee of your state or region would be glad to help you in the planning of such a school, during Lent or during the fall, or at any time of the year best suited to your church activities. You may be able to take a series of midweek church night meetings on Africa. You may be able to plan for the programs in your church school, for a discussion series in the young people's organization, for a week-day session of some department of the church school. Face the problem squarely and try to come through the year with a new attitude and a new sense of responsibility on the part of your church people—which perhaps may reach out into the parish at large, and even to Africa itself, in its consequences. Send for *If Your Project is in Africa,* which will give a variety of suggestions along this line.

[1] (From a poem, "*What is Africa to Me?*" by Countee Cullen.)

THE BOOKS

The New Africa by Donald Fraser. Here we have a student and lover of Africa, pioneer missionary, author and Board Secretary, who has written a most comprehensive and helpful statement of the case in its most frank and thought-provoking aspects. He has dedicated his book "To the Africans,—who have my heart." No one could read the book without realizing his sympathetic understanding of his friends there. He has portrayed for us the African in his own setting, with his own faiths, and his own problems, and his own type of education, brought into contact for good or bad, too often for bad, with the Western World, with all that that means. Yet looking forward to the future of those whom he loves, he has given us unmistakably his conviction that Christ is for Africa the key, and the only key. "For the depressed barbarian, for the aspiring African, for the pushful white man, there is but one law, and that is the law of Jesus Christ. To burst the prison gates of magic, to study the surging ambitious life, to lay a firm foundation and build the walls of a true civilization, there is but one competent power, and that is the spirit of Jesus." What is Africa to me? Fraser's answer is, "It must mean something to me; if I'm a Christian, I can do no other." (Cloth, $1.00; paper, 60c.)

Friends of Africa by Jean Kenyon MacKenzie. Hers is a name to conjure with in the missionary society of the local church, or even in the *Atlantic Monthly.* Being Miss MacKenzie, she has approached it from the human side, rather than from the side of strategy, and has given us the "friend" as doctor, teacher, companion, and believer, the giver of gifts,

the sharer of trouble and joy, the receiver of the best the African has to offer. "Whoever you are, of whatever household of the family of God, how can you not be knowing of your African brother and sister—their service and noble constancy, the lives they live, yes, and the deaths they die? You who are Congregationalists, how could you not be knowing of Edna Ngoeli? No white nurse could have done better than she did (Her nursing cost her her life and her baby's life). . . . These are not things to be forgotten. They are things that are true, that are lovely, that are of good report. In thinking of these things and in publishing them we are perhaps overcoming in our own hearts and in our family and in the small place that is ours in the world, that most terrible and evil thing, race prejudice." (Cloth, 75c.; paper, 50c.)

Africa and Her Peoples by F. Deaville Walker. This is an English book planned especially to furnish background material on Africa in readable form and not at all in academic style. This book is being recognized as the best one for young people's groups, especially for discussion classes, since it gives in quickly accessible form the information to answer a variety of questions. (Price, 80c.)

Black Treasure by Basil Mathews. A book for intermediates, but especially for boys. It is written in Mr. Mathews' inimitable style—picturesque, graphic, which makes the African live and brings vividly into our minds some of those great leaders from the West who have come in contact with Africa for good only—Livingstone, the Moir brothers, Dr. Kirk, Fraser, Bridgman. One respects King Khama, one loves Aggrey; one looks with interest at the work of the African, his continent's greatest treasure who is rising to a place not only of economic importance to the world, but of intellectual and spiritual value. (Cloth, 75c.; paper, 50c.)

Sons of Africa by Miss G. A. Gollock. A fascinating volume of striking sketches for adults, representing outstanding Africans of different periods of history, all sorts and conditions of men—heretics, kings, prophets, Christians. Here we may find sermon material or stories to tell of the finest quality. (Price, $1.50.)

Camp Fires in the Congo, by Mrs. John M. Springer, is a series of instructive chapters from the lives of some of the boys of the Africa forest. This is a book for children, planned especially for juniors nine to twelve years old. (Cloth, 75c.; paper, 50c.)

The Book of an African Baby by Mary Entwistle, one of England's most popular writers of international friendship books for children. This gives a series of stories interesting for children six to eight years of age, especially valuable to the primary department leader who is conducting a project on friends in Africa with the children of America. (Price, 40c.)

Kembo, A Little Girl of Africa, by Winifred Barnard. It is one of the popular Nursery Series which we have mentioned before, but it is beautiful enough to mention many times and should not be left out of this present series. It is in the form of the Peter Rabbit Series, with a colored illustration on each page. Kembo is bound to make friends with the children of America. (Price, 60c.)

COURSES OF STUDY

Time would fail to speak individually of all the materials which make the above books especially valuable, and which help the leader to conduct a class even though he or she may be comparatively without experience. We can but name these with a brief word of comment.

The leaders' pamphlet on *The New Africa* has been prepared by Dr. T. H. P. Sailer, now of the Missionary Education Movement, and will be a teacher's outline of "Suggestions to Leaders."

Africa Today is a course for young people and seniors by Mary Jefferys, Director of Religious Education in the Newton Highlands Congregational Church. This series was worked out with an actual young people's group and contains program suggestions, service activities, discussion hints and background reference. It is based especially on *Africa and Her Peoples.*

Teaching Black Treasure, by Ruth Isabel Seabury, is just what its name implies—activities, programs, background and discussion suggestions, which will enable a leader to use "Black Treasure" as an intermediate text-book. There are worship suggestions incorporated in the book, so that it may be used either in the week-day or church school session, as class material for a series of weeks in the school of missions, or in place of the regular lessons of the church school.

In the African Bush, by Jewel Huelster Schwab, contains a series of lessons based on a charming set of stories by the same author, with definite outlines for class sessions, special services of worship and handwork. It is for juniors, and any junior leader will be grateful for its detailed and specific suggestions. (Price, 75c.)

The Call Drum, Teachers' Edition, by Mary Entwistle and Elizabeth Harris, is based on actual experience with a group of primary children, and provides all material needed for lessons on Africa for boys and girls from six to eight. (Price, 60c.)

Programs of World Service for Juniors, Second Series, prepared under the auspices of the Committee on Missionary Education of the Congregational Commission on Missions. Contains as one unit a set of twelve lessons on Africa for juniors by Agnes S. Kelsey. This unit, and the other programs for boys and girls of this age, should be in the hands of every leader of juniors in Congregational churches. It can be supplemented with any of the other materials described in this article, but will provide additional Congregational suggestions. (Price, 25c.)

In succeeding numbers of the *Missionary Herald* mention will be made of some of the fascinating extra materials available—picture sheets, maps, games, additional reading books, which will appear from time to time during this Africa year. Many will be glad to know that the series by Mr. Phillips in the *Herald* is to be reprinted in pamphlet form under the title, "The Social Gospel in Africa," and may be purchased for 10 cents.

We should make special mention, however, of the illustrated map of Africa, prepared by Kathleen Voute—a large decorated map in outline, accompanied by an insert sheet containing sketches to color, cut out and paste on the map as indicated. It is well worth the 50 cents charged for it. It will provide an excellent illustrative project for juniors or intermediates.

(Order any of the above material from the Pilgrim Press, or the American Board, 14 Beacon Street, Boston, Mass.)

* * * * *

"We are in the same world. We must live alongside one another. The African has gifts that we have not; we have gifts that he has not. And, in the last resort, the greatest and deepest truth about us all is that—as the Negro himself has taught us to sing—'All God's Chillun Got Wings.'

"God made us like that so that we could use the gifts of each for the good of all." (*Black Treasure*, by Basil Mathews.)

THE BOOKSHELF

A SIGNIFICANT BOOK ON AFRICA

Using the story of the Golden Stool of Ashanti as a text, Dr. Smith sets before us the conflict now going on in Africa between the cultures of the White and the Black.[1] Formerly few realized that there could be such a conflict for, like the British officer whose desire to sit on the Golden Stool brought on a war, they did not know that there was an African culture. At first the African looked upon the White Man as a divine being; the White Man still believes it, and bolsters his belief with a body of carefully nurtured superstitions, such as: "The Negro was sent into the world for one need only—viz., manual labor." "Their minds are empty of any sort of religious idea or conviction." "Cannot construct or comprehend even the most elementary law of nature." The African has come to comprehend both the humanity and the bestiality of the White Man; it is time for the White Man to do his stint of observation and readjustment.

It is estimated that slavery cost Africa 100,000,000 of its inhabitants. If the world now had the produce and the trade of these hundred million and their increase, the economic problem of Africa would be other than it is. A second grand larceny has been the way in which, in the most of the colonies, the land has been appropriated by the government. The alienation of the native's land has caused dissatisfaction and discontent and will be fruitful in much more of the same.

The manner of government is a matter of importance. Some programs call for complete European domination, while others allow the native varying degrees of coöperation in the handling of local affairs. Some look to segregation as a final solution of problems, and others to assimilation. We have the drama of a collectivistic society and its culture assaulted by individualism, industrialism, commerce, the European form of government and land tenure and a universal religion, each claiming that its aim is the betterment of the African.

"If we do not give him God in exchange, African paganism is doomed to decay and extinction," is the way in which Dr. Smith begins his section dealing with religion. Many of those who have looked upon the African as an inferior have hailed Mohammedanism as a religion particularly suited to bring the idea of one God to Africa. There has been much concern and some satisfaction over the alleged domination of Africa by Islam. Dr. Aggrey passionately declared that no second-rate religion is good enough for the Africans. The question is, Is Islam the best religion for Africa? It has been said, Islam is a step forward, but it is the last one. Physically, morally and educationally the Arab carries the desert with him. It may be said that Islam brings to the African a universal brotherhood, a certainty of faith, freedom from intoxicating liquors and a ceremonial cleanliness; it allows him to indulge in slavery, polygamy and hatred, to be undisturbed in his belief in demons, magic, charms and witchcraft. On the other hand, it must be remembered that slavery, so fostered by Islam, destroys brotherhood, polygamy and concubinage degrade womanhood, so that to embrace Islam is a step backward for many of the African pagans.

The author says that Christianity should be presented rather than European Christianity. Let Christianity conserve all that is good in the native religion and ethic. "If Christianity is to become truly indigenous in Africa, there are two mistakes which the missionary must avoid, viz., an iconoclastic attitude to the old manner of life and an excessive individualism." There must be individual salvation and individual morality, but the social nature of the African must be given its full opportunity in the organization and service of the Church. Let the Church take over the ceremonies of blessing the fields, the initiation ceremonies, the feast of new corn, the marriage customs and any other meaningful thing, sanctify and use them. He also says, "Missionaries are not a permanent factor in the life of Africa—they will one day—the sooner the better—disappear because no longer needed."

Missionaries have been the pioneers in African education, and the bulk of those being educated at the present time are indebted to the missionary. The faults in the past have been largely those of the missionary's own education; some of them have been forced upon him by the government, as is the case in South Africa. The Portuguese Colonies might have been used as another instance of the same. Dr. Smith advocates an education in the vernacular based on the life and needs of the country. That distinguished Belgian, M. Louis Franck, says, "To exclude the

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[1] *The Golden Stool.* By Edwin W. Smith. Pp. 325. Doubleday, Doran Co., N. Y. Price, $1.50.

OUT OF THE DARK

By UNA J. MINTO, West Africa Mission

How shall we cry for help? To you who know the light,
How make this clear,—the meaning of the dark?
Yet call we must! How else shall come our aid?

O friend,
To whom the world is bright and full of hope,
Where all things joyous dwell, where youth,
Awakening to strength, finds good the toil
Of tracing out God's truth, unveiled to those
Who search His hidden ways: you delve
For fact, revealed in growing tip of plant
Or living cell of flesh; you read with ease
The secret of the flawless gem or lump of coal
Some mountain hoarded ages long, unseen; you probe
For truth in deep philosophies of men; you scan
What men have suffered ages long to learn;
You estimate their wisdom, judge its worth,
And take, reject, or rearrange to suit your mind,
But ever sure of this—that order reigns;
Conditions met, just such results will come;
Erect you stand, unawed and unafraid,
Alike before the wondrous plan of Nature's laws
Or soaring spirit realm of thought. The marvels man
Has made to serve his need or yield him pleasant hours
Unthinkingly you handle day by day, and use
At fancy's whim. The light of science and invention, thus
Unduly common grown, becomes by you disprized.

So, too, scarce claim a thought, no argument,
The precepts of morality and Christian faith:
In pulpit and in lecture hall, you hear the Word
Of Life expounded, carelessly you give assent;
'Tis only now and then, some blinding flash of light
Just turned your way, a message from the Infinite,
Disturbs your peace, and throbbing pulses quicken, till
Your startled soul in adoration bows
And knows reality! But in the main,
Unheedingly, as in your native element,
You move and have your being, bathed in light.
And does there never pierce into your calm
The cry of those who know the dark—and fear?
That heathen mother, with the sickly child
Swung on her back, seeks wistfully to help
Her son, when round his scrawny neck she ties
The cowrie shell, with fervent, muttered chant
To keep away the spirits who would harm. Her troubled heart
Broods over him motherwise: What hated foe has put
This spell upon her child? The wily witchcraft man
Will know the cure; but how can she appease
His certain greed, and win his aid to fix
Upon her enemy the blame? 'Twere best give up
That goat long saved to make the feast at harvest time.
Yet can she bear to give her boy, and yield
His tender, shrinking body to receive
The cruel stabbings of that ugly knife, by which
'Tis wont to bring release to demons pent inside?
Still, better so! One dare not brave too far
Their wrath lest greater evils come!

Or see!
Those solemn children squatting round the fire
Who hearken open-eyed to tales they should not hear;
While one among them, with an air of pride,
Displays a foreign bracelet, and a trinket at her throat;
How should she know, poor child, those tawdry, flashing gauds,
Some white man's lure, lead not into the paradise of light
She dreams? That youth, whose smouldering eye might gleam
With heavenly fire, like yours, had he your chance to know
And learn, in darkness, blindly groping, thwarted, seeks in vain
The ray he never finds. You smile to see him with the cloth
About his loins, wear jauntily the battered hat,
And on his feet a pair of cast-off shoes; to him
They are the symbol of the pathway he must tread
To reach the white man's level, and his goal! So painfully
He seeks to climb!

As in some cellar underground and dank
Some sprouted thing will stretch out sickly stem
In futile upward striving to the light
That filters wanly through some narrow crack,
A slender, formless yearning, but no proper plant at all,
Straining, seeking ever with a single aim
To find where leaves may be unfolded and a life
Begun; so is there many a soul in this dark land
Which pushes up in patient and persistent search,
Responding to the upward urge, though but
A single ray seeps in to penetrate the gloom.
Is there no help for these, your brothers in the dark?
The germ of life is here,—the life He died to save!
It needs but that some loving hand should bring
It light and soil, should water it and gently tend
Its struggling growth, till some glad day will come
The harvest time. For blossoming and the fruitage, they
Are His, Who gives both life and Light!

Then those rejoice
Who did His will, and labored with Him in this task
Of making beautiful His world. O wonder! that He trusts

To men, acknowledging in this that we His nature share!
How question: Is it worth the toil? Who best His work perform
Grow likest Him! What greater recompense could be?
And they shall one day hear: "Well done, thou good
And faithful, enter into joy!" And so
Shall find new realms of service, Godlike, infinite!
O youth, so sure of sunshine, come! Come, share with these the Light!

THE BAILUNDO CARVER

By DOROTHY P. CUSHING

Introducing Felitiko and Miss Una J. Minto; also some interesting customs of the Ovimbundu of Angola, West Africa.

"AHEM! Ahem!" The missionary is diverted from a household task by a deprecatory cough in the yard outside. It is the African doorbell. Felitiko stands outside with a sack, a large woven basket filled with his images. Invited in, he slowly removes each one from the basket and places it on the floor for inspection.

Practically all of Felitiko's figures have been of animals and birds, storks, guinea hens, wild fowl, antelopes, alligators, lions, leopards, snakes, and all the other jungle dwellers come to life from blocks of wood under the skillful knife of this "native son." Felitiko is a naturalist and his figures are exceedingly lifelike. But he is called upon for higher things.

"We are rather tired of animals and birds, Felitiko," says Miss Una Jean Minto. "Can't you carve us figures showing the everyday life among your people? Something with action, something different." And Felitiko responds in a striking fashion, as you will note from some of the samples accompanying this story.

Where did Felitiko, product of the heathen kraal, get his strange skill? That is a question no one can answer as yet, but some semblance of technical training was received from a Portuguese prisoner who lived near the native village in a white colony. Felitiko taught his two brothers to carve, but they, not having his nimble fingers and natural talent, did not make such a success of the business.

A Heathen Funeral Procession

From left to right: "Father" of dead man asking the proper questions of the spirit regarding man's death; girl with basket of corn meal used in the questioning; body and bearers, body in sitting posture, under drapery of cloth.

And tools? Believe it or not, as you will, but Felitiko uses but one tool—his jackknife! Out of a single solid block of wood he will carve with this knife a woman kneeling before a fierce witch-doctor showing terror and submission in every line of her crouching body, or a row of enchanting animals marching along, one after the other, like the passengers of Noah's Ark returning from a sight-seeing tour.

The carvings of Felitiko naturally raise many questions about the life and customs of the Ovimbundu people with whom Miss Minto has been working for the past seven years. Take, for example, those figures which appear to be carrying a hammock. What do they represent?

"That is a native funeral," explains Miss Minto; "the corpse is carried in a hammock, sitting up. Much ceremony attends such a funeral, which sometimes lasts nearly a month; often a good part of the time is devoted to carousals.

"A month, a month!" cried the News Editor in horror. "Good heavens!!!"

Miss Minto smiled understandingly.

"When a king *dies*, he is announced as sick," she said, "and then he is put in a special hut, and he is not proclaimed dead until his head drops off. At a time like this the poor wives are often accused of causing their husband's death. The favorite wife follows the funeral procession, which at some point in the march is stopped by the father of the dead man, who points a finger at the body and cries, 'Who is responsible for your death?' The spirit of the son is then supposed to answer in some fashion. The wife, during the entire procession, has been walking at the side of the bier, tossing meal into the air in an effort to propitiate the dead man and protect herself from blame."

"And the answer to the question?" we asked.

"The answer is found in the way the carriers sway to and fro. They sway, of course, because after the celebration it is next to impossible for them to walk in a straight line. The interpretation of the answer lies with the old father.

"Still another question is asked the corpse: 'Where do you want to be buried?' The answer is given when the carriers get tired of wandering up and down the winding paths of the village and nearby brush. To the native mind, of course, they are actually 'being led' by the spirit of the dead man.

OPERATIONS OF A WITCH-DOCTOR

Left to right: Doctor and patient divining with the gourd of fetishes; woman doctor divining by "smelling out" from a bundle of sticks; third couple shows woman holding pig for other to tomahawk, a method used in divining; last group shows witch-doctor using rattle added to gourd of fetishes.

"The idea of blaming some one for the taking off of the deceased," explained Miss Minto, "is based on the belief among non-Christians that death is never natural. Therefore, there must be some evil spirit at work. The question, then, is to find out who caused the evil spirit to claim the man. Because the poor wife lives nearest the man and cooks his food, suspicion naturally falls on her. The witch-doctor can get in good work under such circumstances. If the wife is accused, there follows a complicated ceremony, by which she sometimes secures absolution. This terrible belief often causes people to go away and leave a sick child to die.

"The Ovimbundu people are on the whole a very mild and teachable people," said Miss Minto; "in many ways they remind me of our Southern Negro. Especially do the Ovimbundu women recall our 'mammies' of the South. In fact, you will find certain words in use among Southern Negroes that appear to come directly from the Ovimbundu language. Take, for example, the word 'peanut,' which is called in the South, 'goober.' In Ovimbundu it is 'olonguba.' The old slave trail along which the caravans passed with their captives runs straight through our mission grounds.

"One finds among the Ovimbundu the traces of a definite art life, even in their house furnishings. There is much carving. Chairs have carved designs on the back, and even common gourds have ornamentation. The wooden articles are carved and then buried in the river mud, where they acquire a hard, smooth surface the color of ebony. These designs seem to resemble faintly those of the Egyptians. We very often find a boy in our school with a distinct talent for drawing, even though he comes straight from the jungle. All the homely clay pots are covered with decorations done in black, and in several shades of yellow and orange. The dyes for these are made by the girls and women, from roots, leaves or plant stalks. All Ovimbundu girls know how to make natural dyes. They even embellish the humble baskets that they carry to the fields, and some of these drawings recall vividly the decorations of American Indians.

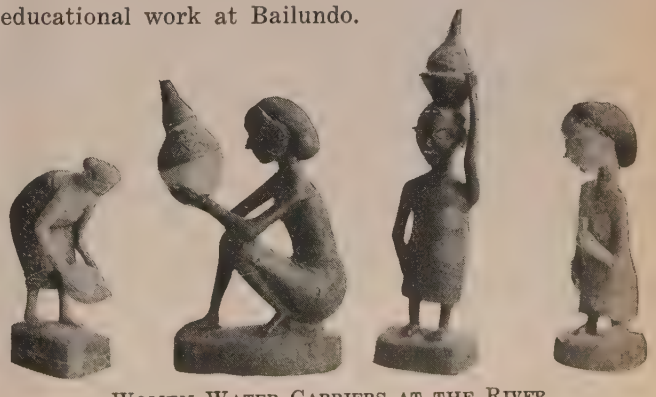
NATIVE DANCE OF WOMEN

Circle of Ovimbundu women around the one whirling in the dance. The women are spatting their hands and striking hands on body. Third from left is making noise with hand over mouth.

"We are carvers, too," said Miss Minto, with a smile. "We are helping shape character and life."

And then she went on to tell of the transforming educational work at Bailundo.

WOMEN POUNDING CORN

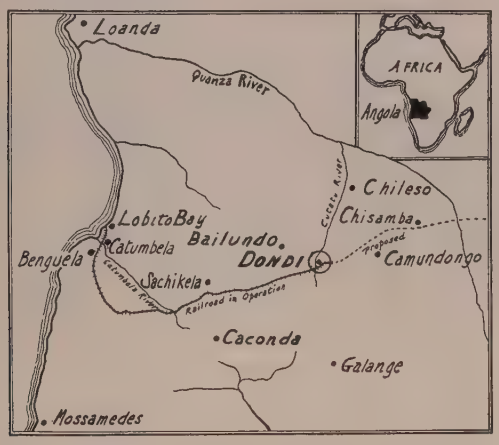


WOMEN WATER CARRIERS AT THE RIVER

VISITING A VILLAGE IN ANGOLA

By MARY W. HURLBUT of Dondi, West Africa

HAVE you been able to find Angola on your maps? You will find it south of the Congo River as it approaches the Atlantic Ocean. It might interest you to know that Angola was discovered by the Portuguese in 1486, in their attempt to find a water route to India. During the 15th Century they sent out many, many expeditions. First, they discovered the islands near their own country—the Azores and Madeira. These belong to Portugal today. Then they went further down the coast to Cape Verde, and later to Angola. Finally, Vasco de Gama rounded the Cape of Good Hope, stopped at what is today Portuguese East Africa, or Mocambique, and went on to India. This was the first expedition to reach India by sea. Later they crossed the Atlantic and discovered Brazil, which, until it declared its independence, was a Portuguese possession.



So you see that Africa was discovered many years before America, and yet today America is one of the most civilized countries and Africa is one of the most backward. Why should this be true? I can hear you saying that you have learned that already. It isn't because there are no mineral resources, for where will you find such diamond mines as those at Kimberley or richer gold mines than at Johannesburg? One of the richest copper mines in the world is just being opened at Katanga in the Belgian Congo. But, as you have already learned from looking on your physical map of Africa, there is a very narrow coast, and then the country rises very abruptly, making it impossible for boats to go up the rivers. Malaria, sleeping sickness, hookworm and other such tropical diseases have proved so fatal to white men that few could stay in the country for many years.

I wonder if you would not like to visit a village and see some of the native life first hand. One should either go by bushcar or tipoia to get all the thrills that come with doing something new. A bushcar is something like a jinrickisha, only it has only one wheel, and the boys who run it must know how to balance it properly or one is likely to get a spill. A tipoia is like a hammock hung from a long pole, and two men carry this, one in front and one in back. If you are very heavy you must arrange for four men to carry you. If the journey is long, extra men go along to relieve the carriers.

You would enjoy listening to their conversation. The front man must tell the one behind all that he finds on the road, for the back man cannot see the path ahead very well. If the front man calls, the back man must answer. He will say "Hello," and the other will answer "Hello"; then the front man will say, "There is a hole ahead," or "The road is muddy, go carefully," or "We are coming to a rut, watch your step." They keep up a constant chatter, and they have a jargon all their own. For instance, one may say, "I see a turtle," and the other will reply, "Put it in the tipoia." This may mean, "There is a bad place ahead" and "All right, I'll look out." Sometimes if there are several tipoias or bushcars near together the boys will sing or shout as you go along through the woods. They often change from one shoulder to the other. It is rather hard to carry a tipoia or push a bushcar uphill, so one usually gets out and walks.

If you have sent word that you are coming, the people will be scattered along the road to meet you. Some will come a mile or more from the village. They may have picked flowers to give you or to wave as you pass. As you near them they will call, "Akombe veya" (The guests have come), and you will reply, "Tu eya" (We have come). They will fall behind you, and soon there will be a big crowd in the rear, singing and talking. Some of the boys and young men will want to carry the tipoia or push the bushcar, and even though they can't do it very well, one appreciates their desire to do something to show their joy in one's arrival.

When you arrive at the village some stools are brought out for you to sit on. After you are seated the villagers will come up and, kneeling or squatting, will clap their hands or strike their chests and say, "Kálunga" (Greetings), and you will reply, "Kálunga." Then you will greet them with "Kálunga," and if they respect you, or if you are older than they are, they will reply, "Kuku." (It is proper not to greet guests until they are seated.)

After talking with you for a while, they will be glad to show you around the village. If it is a regular heathen village each family will have its houses surrounded by a high stockade of logs to protect the property and to keep the pigs in. There will probably be several small houses built of sticks stuck straight up in the ground and plastered together with mud. The roof is of thatch. The kitchen is separate from the sleeping room. The woman is usually there in the evening squatting near a fire

built on the floor. She is surrounded with pots (earthenware and made by the natives), gourds, chickens, etc. She is preparing the evening meal of corn meal mush. They make a relish of beans or greens, which they eat with the mush. In this tribe mandioc mush is considered starvation food, and another tribe about 200 miles north considers mandioc mush as an essential part of their food, and corn meal mush as starvation food.

You haven't seen any mill around, or any stores, and you wonder where they get the meal, for, if a person doesn't have mush at least once a day he will say that he hasn't eaten. Other foods don't count. Do you see that wooden log over there standing on end and crudely cut to resemble a mortar? Well, that is their mill, and the long pole worn so smooth is the pestle. Maybe some one will be willing to pound for you so you can see how they do it. In preparing the corn for pounding, they first put it in the mortar and pound until they have taken off the hulls, sprinkling with water to aid in their removal. Then, after washing it several times, they will soak it overnight. The next day they will pound it into meal. They will take the pestle with both hands and raise it high above their heads, and then bring it down with all their strength. Up and down, up and down goes the pestle. They have a way of steadying the mortar with the toes of one foot. I believe that almost every muscle in their body is brought into play, for as the pestle comes down, their body bends with it. They have a way of giving a little grunt as the pestle reaches its destination. This must help them in some way or other, for they all do it. Often two will pound in the same mortar. First one and then another will bring her pestle down in perfect rhythm. It looks so easy, and you long to try it and see if you can't do it as easily as they do. But alas! years of training are not behind your stroke and you will do it very awkwardly, striking the side of the mortar and spilling the corn as well. However, after trying you have more respect for their skill. Soon they will empty the partly ground corn on a tray about a foot and a half in diameter. It is woven from native reeds. They will sit down on the floor with a basket in front of them. Taking the tray in their hands and shaking it a certain way, the coarse corn will fall into the basket and the meal will stay on the tray. One can see at a glance that this requires even more skill than the pounding, so one isn't apt to ask to try it. The coarse corn is put back into the mortar and the fine meal is put out on a bigger tray to dry in the sun. And so the process of pounding and sifting goes on until all the corn is made into meal. The finer it is pounded the more meal one gets. This meal is more like our wheat flour than our corn meal.

In some parts of the country where there are many rocks the women sit on the rocks and pound. Another kind of pestle is needed, and as the rocks are not hollowed out, it requires some skill to keep the corn in a pile. While the pestle is raised in one hand the other hand piles the corn up. They change hands frequently and often swing the pestle while bringing it down. You would think that all their energy was going into their work, but they still have enough in reserve to sing as they work. Most of their songs are in a minor key.

According to their custom, the man does not eat with his wife. She feels that it is a disgrace for her husband to see her eating. His food is sent to the "Palavra House," where all the men congregate. They eat together and then sit around the fire and talk. If the village is large they will have several such meeting-places. One man is usually the leader of the group and he has a great deal of influence over those who meet there. He is usually the one who sets the ideals for his group. This common meeting house is a crude affair, made of sticks stuck into the ground and covered with a thatched roof.

The women and children will eat what is left after the father has received his share. If there is not enough to go around, they must go without. As it is the woman who tills the fields and pounds the corn and gets the meals, if there is a shortage of

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IN AN ANGOLA VILLAGE

Note stockade fence at left with meal drying in trays on rack; sleeping house in center; kitchen at right. Note mortars, pestle, basket and tray in foreground

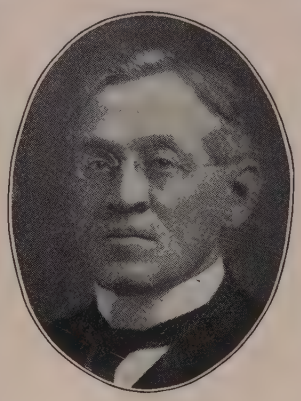
THE HOME BASE

EIGHT MONTHS IN THE TREASURY

Last month we headed the financial statement with the words, "Good News from the Treasury." This month the news is not so good, but when we survey the eight months of the fiscal year, there is ground for real encouragement. Here are the items of gain and loss.

In April the churches sent us $69,600.70, which is $9,381.24 less than a year ago. Individual friends sent us $6,518.91, which is a gain of $2,650.38. Taking into consideration these and other sources of income, such as legacies and conditional gifts, the month registers a total gain of $7,125.36.

In the eight months' period the churches show a gain, $2,747.09, individuals a loss of $10,667.24, legacies a gain of $38,171.91, conditional gifts a gain of $35,615.00, income from funds a gain of $976.72. Striking a balance, there is a gain in all kinds of receipts of $66,843.48.



DR. PAGE

Let us be thankful we are that much ahead of last year on the income side. Can we maintain this position during the remaining four months—May to August? It will require some heavy giving to match the church and individual gifts of last summer, and we ask all pastors, church treasurers and personal friends to keep our problem definitely in mind. Do not fail to read our comment on the situation from month to month.

MASSACHUSETTS FALLS IN LINE

Our readers will be interested to learn of the important developments in Massachusetts which for more than a year have been bringing about a closer alignment between the Massachusetts Home Missionary Society and the Massachusetts State Conference of Churches.

The Home Missionary Society was organized in 1799 under the broad title of the "Massachusetts Missionary Society." Three years later practically the same group of influential ministers and laymen organized the Massachusetts Conference of Congregational Churches. These two organizations have gone on side by side for these 125 years. At first the older one did no missionary work within Massachusetts, but sent its missionaries to what was then the foreign parts of Louisiana. It also sent missionaries to the Indians in Maine, and in several other directions. It did not become a distinctively Home Missionary Society for a quarter of a century and it did not take the title of Massachusetts Home Missionary Society until 1844.

Recent developments in the National Council, first put into effect at Washington in 1925 and completed at Omaha last year, make it necessary that the Congregational churches of all the states be brought together in strong state organizations if the missionary program, foreign as well as home, is to be efficiently carried out. All the states in the union having a considerable number of Congregational churches have been organized with a strongly unified body, except Massachusetts and Connecticut.

Three years ago, at the Massachusetts State Conference, sagacious Congregational leaders took steps looking for the broadening of the functions of the Massachusetts Home Missionary Society. At that time action was taken making the president of that Society its chief executive officer, and calling Rev. Frederick Harlan Page, D.D., from his pastorate in Waltham to that office. Under his leadership, and with an able and progressive board of trustees, the Home Missionary Society first associated with itself the Missionary and Apportionment Committee of the state, and later the Congregational Woman's Missionary Society of Massachusetts. At last year's meeting, the State Conference voted unanimously to become incorporated through such an amendment of the ancient charter of the Massachusetts Home Missionary Society as should bring about a consolidation of these bodies.

It seems altogether probable that before this issue of the *Herald* reaches its readers, the act of consolidation will have been consummated at the joint meeting of the two organizations at Greenfield, May 21–23, since all action leading up to it has been unanimous at each step of the way. This accomplishment will unite the 605 churches of the Commonwealth in all their common enterprises, and particularly in the fulfillment of its missionary program. The new name will be the Massachusetts Conference of Congregational Churches and Missionary Society. One-third of the trustees are to be women, and among them will be some of the best-known leaders of the foreign and home missionary interests of our churches.

President Page himself has been for many years actively identified with the missionary interests of our denomination, both state and national, and is known to some as the brother of Miss Mary Lyon Page, who was for so many years a missionary of the Woman's Board of Missions, at first in Smyrna, and for the last twenty years of her life with Mrs. Gulick in Spain.

HOW THE WOMEN FIT IN

What about the Massachusetts women who have such a strong state society, organized in 1926? Are they content to become an integral part of the State Conference instead of being affiliated with it as an independent organization of women? Mrs. Elbert A. Harvey, the President, says:—

"We feel that unity and simplification of machinery can be attained under the new plan of men and women working together, without any loss of missionary zeal on the part of our loyal women. After careful consideration, the Massachusetts Women's Society has voted to become the Department of Women's Work of the Massachusetts Conference and Missionary Society, with its own executive committee made up of the eight women members of the board of trustees of the Conference, together with eight other women elected at large by the women delegates to the Conference.

There is a provision in the by-laws that women are to be placed on all committees of the Conference. It is also stipulated that missionary education shall be one function of the Committee on Education of the Conference. Thus it is hoped that the interests which the women have had so close to their hearts for many years will be looked after as in the past, while at the same time all chance of overlapping and duplication will be obviated. There will be an opportunity for presenting a unified appeal to the entire church, with the hope that the enthusiasm of the women for missions may be contagious, and spread to men, boys, and more and more women."

DOROTHY B. ALLEN

The Districts, as the old Branches are now called, will remain unchanged, heading up in the Executive Committee of the Department of Women's Work. Eventually they may in turn become closely united with the Associations of churches; but for the present they will continue in the familiar way.

NOTEWORTHY COMMISSIONING SERVICES

The appointment of Miss Dorothy Bryant Allen of Oak Park, Ill., for service in India means much to Pilgrim Church, of which her father, Rev. Ernest Bourner Allen, D.D., is pastor. The commissioning service held for her on Sunday afternoon, May 20, was a memorable occasion to the church and the community. The commission was presented by Dr. Ozora S. Davis in behalf of the American Board; the commissioning prayer was by the young missionary's father. During this service, as is customary, the missionary pledged herself to the work of Christ abroad, and then came an unusual question. Turning to the parents, Dr. Davis said: "My friends, what have you, the parents of this missionary, to say regarding her service in India? With what spirit do you look upon this proposed service of your daughter?" The response came: "We are both glad and willing to have her go." This was a high moment in the course of the service, which was impressive and moving from beginning to end.

Dr. Charles W. Gilkey of Chicago took for his subject, "The Call of India"; others who took part in the program were Superintendent Locke of Illinois, Dr. Albert W. Palmer of Oak Park; Mrs. Harry W. White, an India missionary, and Miss Helen Hamilton, representing Oberlin College.

Miss Allen was born in Toledo, Ohio, but spent her high school years in Oak Park. She received her later education at Oberlin College and Conservatory of Music, and at the National Kindergarten and Elementary College of Evanston. Two years' experience as a kindergarten teacher in this country have been a good preparation for her new work in Sholapur, India, and to this training she adds a passionate love of children and a deep missionary purpose cherished for many years. Needless to say, Pilgrim Church claims her as its missionary representative and will stand behind her with all its strength.

Another noteworthy commissioning service during May took place on the nineteenth, during the meeting at Barre of the Vermont State Conference. The missionary, Miss Bertha Damaris Colmyer, is under appointment to the Turkey Mission as an educational worker and will undoubtedly be located at Merzifoun, on the staff of the Girls' School. The welcome to the field was given by Miss Mary Ward of that station; the commission was presented by Secretary Merrill. Vermont will undertake to support Miss Colmyer, and it was a happy arrangement to have her introduced at this meeting where so many leaders gather from all over the state.

WHEN A PROJECT WAS A PROJECT

The People's Church (interdenominational) of East Lansing, Mich., presented a pageant on Easter Sunday evening which carried out the educational idea of the Project Plan. For several years this church has assumed partial support of Charles H. Riggs of Shaowu, China. The pageant was based upon a recent experience which he had with brigands. It was given by the Sunday Evening Club of high school boys, under the direction of Rev. Robert M. Pratt, the associate minister, who dramatized the incident told in a letter from Mr. Riggs. Mr. Pratt writes:—

"By way of introduction a part of the letter describing his experiences was read before the curtain. When the reader came to the words, 'Shots fell about us,' five blank shells were discharged behind the curtain. It was rather difficult at first to convince the boys that the missionary did not strike back when

he was taken from the boat. They had a Hollywood conception of the fitness of a bit of gun play. But it was interesting to note how completely they entered into the spirit of the play on the Christian basis. That is one thing which made the pageant worth while."

The reading was followed by a prelude in two parts: Part I. Mr. Riggs mails a letter; Part II. The rich merchant decides to walk; after which came the river scene, when Mr. Riggs found himself in the hands of bandits.

The evening's program included a talk on "The Farmer Missionary" by a Baptist missionary who knew Mr. Riggs and the splendid work that he has done along agricultural lines. Eight hundred people saw the pageant and heard the address. Altogether it was a great success, and the young people who took part in it got more out of it than any one else. This church, of which Rev. N. A. McCune is pastor, is doing intensive work among high school pupils and students of Michigan State College.

A FEATURE OF ANNUAL MEETING

Loyal women are proposing to give a "Shower of Subscriptions" to *The Missionary Herald* at the Annual Meeting of the Board in Bridgeport, Conn., October 16–18. The plan originated with Mrs. C. E. Greef of Iowa, a member of our Editorial Committee, and associated with her in the work of correspondence is another member of the Prudential Committee, Mrs. A. M. Gibbons of Ohio. They believe that at this first full meeting since the merger, women all over the country will be glad to express in tangible form their continued love for and loyalty to the Board. State presidents of women's organizations are ready to coöperate, and the drive for new readers, which begins June 1, will culminate in the October "Shower," when a roll call of states will reveal results. All readers please note that money and subscriptions are to be sent to State presidents in order that each state may keep track of the progress being made toward the goal of one thousand new subscribers.

GETTING READY FOR THE JUBILEE

By WILLIAM C. BELL, West Africa

THE first golden anniversary in the history of a mission must be celebrated with exuberance. Appropriate events for its coming are carefully planned. The parties most interested become joyous over the reminiscent past with its experiences of trial, devotion and achievement. But best of all, eyes are turned forward, not only dreaming of possibilities, but making definite plans for fulfillment.

Thus in anticipation and thankfulness is the life of the West Africa Mission pulsating through and through with the great Jubilee Idea. Missionaries, native leaders, Christians and the whole countryside will want a chance to express their gratitude. Will not 1930 mark the 50th year since the first band of missionaries arrived in Angola? Is not Dr. William Sanders still with us on the field, and are not some of the first converts here to give their testimony of the changes which have taken place?

What changes! The native kings no longer raid and plunder. The Portuguese Government has organized the province into states, counties and townships under adequate control and supervision. Cities and towns are springing up all over the land. To the Portuguese Government great credit is accorded for the fine public buildings and schools established; the making of auto roads throughout all districts; for the extensive system of telegraph and telephone lines; and everywhere is found the postal service, the native mail carrier filling in the gap where railroad and autos fail in getting through the mountains and forests. In every hamlet are found schools, though reserved almost entirely for the children of the Portuguese because of limitations.

The West Africa Mission has from the very beginning introduced schools, and their number is yearly increasing as young men qualify to act as teachers.

With no backward influence to retard it, the mission has grown steadily, always unable to meet the call for evangelists and new schools. Thousands and thousands of boys and girls have attended these bush schools, while thousands of others have gone the next step, to the station schools. Hundreds of these have faced toward Dondi and there completed advanced courses in Portuguese, elementary sciences, agriculture and manual arts.

With such a record of development, is it any wonder that the native group is already planning a pageant to tell the story of the transition from the past, with its Discord and Darkness under the spell and ignorance of the witch-doctor, to the coming of Harmony through the Gospel? Did not that grotesque rock clothe a spirit, watchful of all their acts? That dense jungle along the slow stream containing deep recesses and caves—did not all this awaken fear of that terrible god Suku, whom no one could approach? The foreign physician brought medical science to bear upon disease, undermining the very foundations of the witch-doctor's power and tyranny. Education of the mind and heart brought a clearer knowledge of the world and the forces which govern it. Hope and faith have driven out fear, and it is possible to pray to a loving God for blessing and guidance.

These fifty years have seen startling changes and the pageant will depict this growth. To those who

will join the proposed deputation to visit the field in 1930 will be given an opportunity to hear unpublished folklore songs and stories and dances in the moonlight by Christian groups representing all of the stations. Who can give any description of the harmony and beauty of the music now being arranged and practiced?

A brief survey of the mission stations today under the direction of the American Board would run as follows:—

5 mission stations with resident missionaries
175 outstations under Christian native leadership
4 self-supporting and self-governing churches with a total membership of 4,000
(The Bailundo church, the oldest in the mission and the largest in the Province, numbers over 2,000 members.)
300 native pastors and preachers
6 Boarding schools
160 Primary village schools
A higher Training School for young men—Currie Institute
A higher Training School for girls—Means School
A mission press, which prints thousands of pages annually for a people having almost no other reading matter
Clinics and elementary medical work in all of the stations, with 50,000 treatments yearly
With no increase in the missionary force in the past fifteen years, yet the native development represents a growth of 700 per cent

Throughout the years young men and women of Angola have been dedicating their lives to the service of their fellows. And the church's consecrated gifts have made possible a great enlargement of the boundaries.

In this coming Jubilee year it is planned that the native Christians out of their poverty will visualize their thanksgiving in some fitting fund or building dedicated to the uplift of all.

The year 1880, marking Christ's entrance into Angola, is only exceeded by the year 1930 in its potential opportunities, and will not the Christians of America emphasize their world friendship by meeting this challenge? On the field program for the celebration will be given space and time to dedicate many new buildings. Can $100,000 be invested to greater satisfaction than as indicated below?

THE WEST AFRICA MISSION

THE JUBILEE BUILDING PROGRAM

FOR UNION WORK AT DONDI WITH THE CANADIANS

1	CURRIE INSTITUTE:		
	3 residences for teachers	$7,500	
	Schoolhouse	2,500	
	2 Boys' Dormitories	5,000	
	Agricultural Buildings and Equipment	2,500	
	Water and Lighting Systems	2,500	$20,000
2.	MEANS SCHOOL:		
	Dormitory	$2,500	
	Industrial Buildings and Equipment	2,000	
	Water and Lighting Systems	2,500	$7,000
3.	HOSPITAL:		
	Buildings and Equipment (first unit)		$7,500
	(Balance $7,500 later)		
4.	PRESS:		
	Building and Equipment		$3,000
5.	Junior School for Missionaries' Children (Balance $7,500 later)	$7,500	$45,000

MISSION STATIONS

	BAILUNDO:		
	Residence for Doctor	$2,000	
	Schoolhouse	3,000	
	Medical Building and Equipment	2,000	
	Industrial and Agricultural Buildings and Equipment	3,000	
	Dormitory and Dining Hall	3,000	$13,000
	CHILESSO:		
	Residence for Missionary	$2,000	
	Schoolhouse	3,000	
	Medical Buildings and Equipment	3,000	
	Industrial and Agricultural Buildings and Equipment	2,000	
	Dormitory for Boys	2,000	$12,000
	SACHIKELA:		
	Schoolhouse	$3,000	
	Medical Building and Equipment	3,000	
	Industrial and Agricultural Buildings and Equipment	2,000	
	Dormitory	2,000	$10,000
	GALANGUE:		
	2 Residences for Missionaries (one a doctor)	$4,000	
	Schoolhouse	3,000	
	Added Industrial and Agricultural Equipment	1,000	
	Medical Building and Equipment	2,000	$10,000
	LOBITO:		
	Land and Buildings (Work contemplated, for Land and Plant)		$10,000 $55,000
			$100,000

THE AMERICAN BOARD IN AFRICA

HISTORY

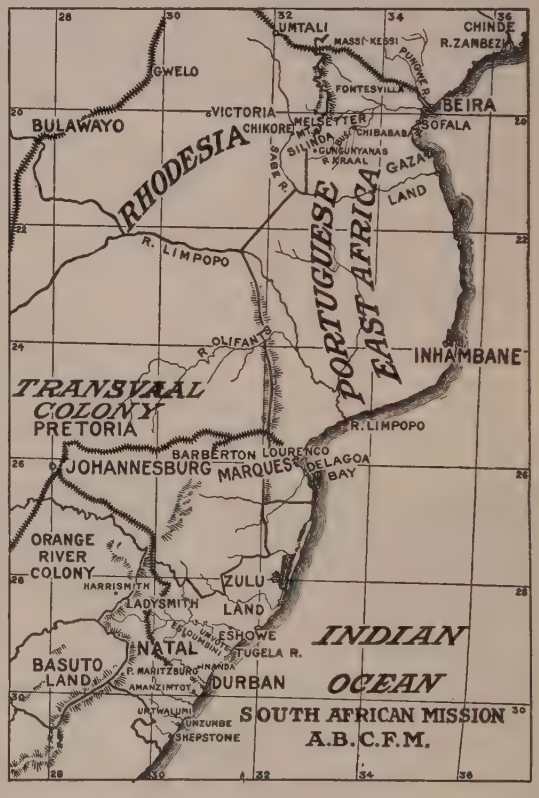
AFRICA was the fourth of the still-existent mission fields entered by the American Board, India, Ceylon, and Turkey having been the first three in the order given. The Sandwich Island Mission, established in 1820, was closed forty-three years later.

The Board began its trek across the Dark Continent in 1834, when John Leighton Wilson and his wife landed at Cape Palmas on the western coast. Later the Board's force was removed to a new station on the Gaboon River, twenty miles north of the equator, among the Mpongwe people. Here Rev. William Walker, Rev. Albert Bushnell, Rev. H. P. Herrick, Dr. Henry Ford, and their wives labored for over a score of years, but in the transfers connected with the withdrawal of the Presbyterians from the American Board, the Gaboon Mission also passed over to them in 1870.

Meanwhile a group of missionaries had begun explorations along the east coast, and in 1835 the Zulu Mission was founded by Daniel Lindley, Aldin Grout, Henry Venable, George Champion, Alexander Wilson, M.D., and Newton Adams, M.D., with their wives. Later came the Lewis Grouts, the Irelands, the Wilders and Tylers, and in fifteen years the mission had twelve stations and six outstations; the ground had been cleared, buildings erected, and half a million pages had been printed in the Zulu tongue and had been scattered throughout the land. The Zulu race is found everywhere in southeastern Africa and its language is widely diffused. Physically and mentally it is probably the finest of the African races.

The Rhodesia Branch of the South Africa Mission was established in 1893 by Francis Bates, Fred Bunker, George A. Wilder and William Thompson, M.D. The last named is at the present time still at work on the field. The exploring party that prepared the way for the organization of this mission met the Hon. Cecil Rhodes, who approved their purpose, promised them a concession of several thousand acres at a nominal rent, and marked on the map the most favorable location for a mission, the present site of the Mt. Silinda Station.

More than a dozen years earlier than the organization of the Rhodesia Branch, the Board determined to plant another mission in West Africa, and this time a much more healthful location than the site of Cape Palmas was chosen—Bihé, in the province of Angola, five thousand feet above sea level, peopled with capable, vigorous tribes of Africans. In 1880 the first missionaries were sent out: Rev. Walter Bagster of the family associated with the famous Bible-publishing house, Rev. William H. Sanders of missionary parentage, Mr. Samuel T. Miller. These missionaries were the first to acquire and reduce to written form the Umbundu language which is



widely diffused throughout the interior; Mr. Sanders, who is still laboring in the West Central Africa Mission, has been, with two associates, translating the Bible into Umbundu.

PRESENT MISSION STATIONS AND STATISTICS

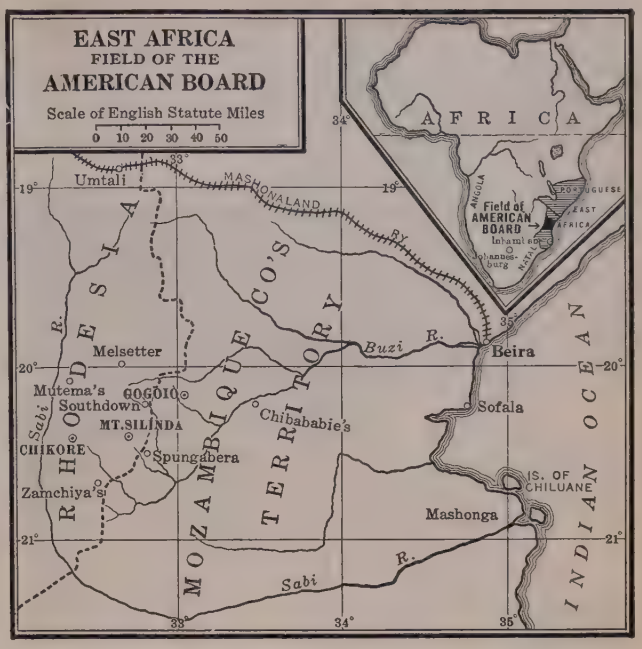
The Stations of the Zulu Mission now occupied by missionaries of the American Board are: Adams (opened in 1835), Inanda (1837), Umzunduze (1847), Johannesburg (1847), Mapumulo (1848), Ifafa (1848), Umzumbe (1861), Durban (1892), Groutville. The mission has 215 outstations in a population of 603,500 and a Christian constituency of 37,520. Services are held in 406 regular meeting places, while there are 33 organized churches, of which 18 are entirely self-supporting. Last year the people gave $37,273 for Christian work and education.

The Stations of the Rhodesia Branch of the South Africa Mission are: Mt. Silinda (opened in 1893), Chikore (1895), Gogoi (1917), Machemeje, in Portuguese East Africa, formally opened in 1927, though not yet occupied by a missionary. There are 26 outstations, and in a population of 85,800 a Christian constituency of 14,500. Services are held in 29 regular meeting places; there are 18 Sunday schools and 6 organized churches. The people gave last year $252 to Christian work and education.

The Stations of the West Central Africa Mission are: Bailundo (opened in 1881), Kamundongo (1886), Ochileso (1903), Sachikela (1905), Dondi (1914), Galangue (1922). The mission has 207 outstations; services are held in 224 regular meeting places and 10 organized churches; the 30 Sunday schools are attended by 2,116 children. The Christian constituency in this field, whose population is 430,000, is 30,500, who are served by 202 unordained preachers.

SCHOOLS AND HOSPITALS IN THE THREE MISSIONS

Zulu Mission. The oldest school in the African missions of the Board is *Amanzimtoti Institute*,



founded nearly seventy years ago. Beginning with the kindergarten, it carries its students through High School, and with its Normal School, Agricultural, Industrial and Theological Departments, gives them a most thorough training for life and work. Ten years after the founding of the institute Mrs. Mary Kelley Edwards took charge of a small school for Zulu girls that Rev. Daniel Lindley had started, and *Inanda Seminary* has for nearly six decades sent out graduates fitted to teach, to become capable Christian wives and mothers. There are twelve middle schools and 146 primary schools in the mission.

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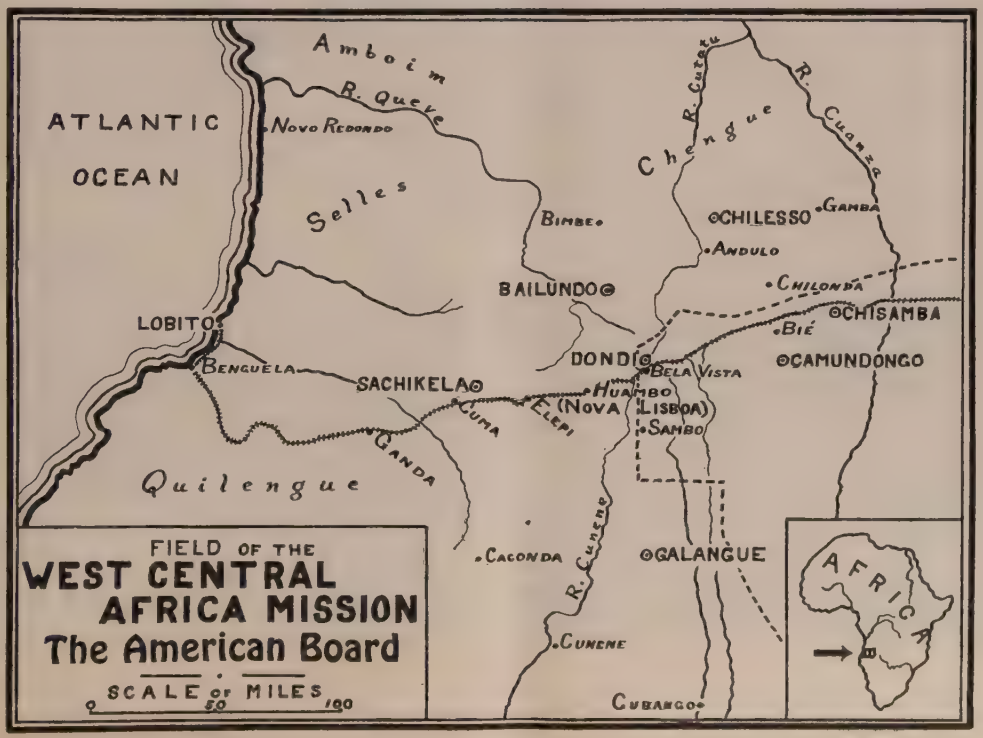


A HEADMAN OF HEADMEN

Story in pictures of Chief Mphungu of Rhodesia and of a mission school sponsored by him.

Above: Chief Mphungu approaching the palaver tree; his headmen seated in a circle.

Center: The chief sitting in state with his headmen.

Above: Hlalati, the teacher at Mphungu's school, with his wife and children. The latter are twins, a rare sight in Africa.

This product of the Silinda Bible School and Teachers' Training School is also the head of the church at Mphungu.

Chief Mphungu's home and some of his wives. Evidently he is not yet a Christian himself, though patron of the school and church.

The Sunday morning congregation at the Mphungu School. These kraal schools are real evangelizing centers, as well as centers of moral culture.

SOME LOAD!

Miss Minnie Tontz of Chikore, Rhodesia, holding Polly, Paul and Usiwana.

A CAPITAL CHANGE IN WEST AFRICA

The capital of Angola, West Central Africa, is to be moved from Loanda to Huambo. The chief reason for this change seems to be that Huambo is more central and also more healthful. This change means that the Means School and Currie Institute at Dondi will now be only fifty miles from the metropolis.

"ALL GOD'S CHILLUN"

Three very prominent members of the Mission Station at Chikore, Rhodesia, South Africa, are Pauline, Paul and Usiwana. Pauline and Paul (or Polly, as they call her) are twins. There is a heathen superstition in regard to twins and their parents did not dare to keep them, but, because this native father and mother were sufficiently Christianized to be unable to destroy the babies, as is generally the case, they brought them to the mission. The mother comes and looks at them occasionally but will not touch them, because she believes that if she does so, and there is a death or any trouble in the family, she would undoubtedly be called the witch who caused it. They are lovely plump babies and much beloved by the missionaries. The third member of the group, by name Usiwana, is two weeks younger than the twins. His mother died when he was five days old. So his father and sister brought him to Chikore and left him in the care of the station.

A MEANS TO AN END

One of the important pieces of work that Means School, Dondi, West Central Africa, is doing is the preparation of so many fine young women as wives of native outstation teachers. These girls will not only assume their household duties, but will take on positions of leadership among their own people. Many are the types that come to Means School, and as many are the opportunities which open before them when they go out again at the end of four years. For example, there is Madalina. She is a second generation Christian. Every one notices her poise and gracious manner. She is of royal birth, her father having been the renowned Chief Kanjundu. The brother of Princess Madalina reigns at Chiyuka. But the fact of her royal blood does not keep the Princess from taking her turn at all the work required of students at Means School. Many of the younger girls would gladly relieve her of some of these less interesting tasks, but Madalina is a real princess and is too proud to permit any one to do what is her own duty to care for.

Just one more bit about these interesting girls. Vihemba was caught by a native slave trader when she was a very small girl and in company with scores of others was being carried down to Va Sewless to be sold in slavery. One night the caravan stopped at a Christian outstation of Sachikela and in the morning the elder of the village refused to give up the four little children. This same elder, after consulting with the mission station, brought the children to the missionaries, where they remained until they had grown up.

ORPHAN ASYLUMS

From left to right: Usiwana is in the arms of Mwatambutzen; Paul is held by Janet; and Mwadzingeny holds Polly.

FOR CHRIST IN AFRICA!

One of the most interesting and inspiring evangelistic services which Rev. Henry A. Jessop of Umzunduze has witnessed during his seven years of intensive service in Africa took place last month on a weekday afternoon at the Mona outstation, located about three miles distant in the valley of the Mona River. In one of the large huts of Chief Gibizwu's kraal there were assembled about fifty of the village people, heathen and Christian together. A single entrance, so low that one must stoop to enter it, allowed the company to creep into the thatched hut and crouch upon the floor in a circle perhaps thirty feet in diameter. "When one enters upon such a scene," comments Rev. Henry Jessop, "he realizes he is indeed in Africa."

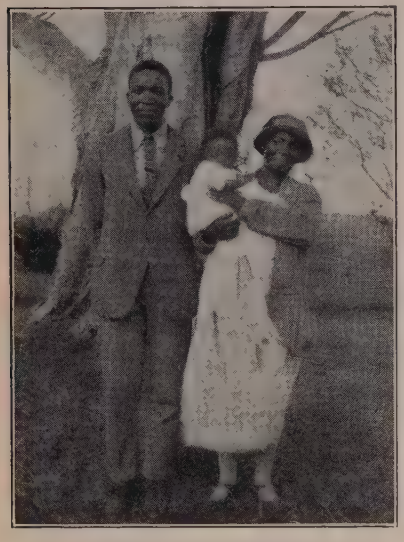
The pastor of this infant church, by name Frederick Mbili, is a young man who recently graduated from Amanzimtoti Institute. He is endowed with the gift of evangelism and with a heart that burns with the real fire of desire to win his people. He is going ahead in a most amazing fashion. The meeting opened with a brief talk by Pastor

MEANS SCHOOL GIRLS, DONDI

DONDI GIRLS

Mbili on the first commandment, in which he made clear that every one followed other gods to a greater or less degree. The season of testimony by the Christian natives which followed this brief sermon was conducted in a manner quite characteristic of the Zulu. During this period of prayer each individual voiced his own petition aloud. "The thing that impressed me as I listened to those voices," says Mr. Jessop, "was the thought that each one was being understood by an all loving Father above."

The most impressive part of this meeting came when various members of the group arose to tell of the struggles that they had had in remaining true to their Christian ideals. It was at this time also that many of the heathen listeners took their first stand as Christians. Among them was a mother, who came forward with her baby in her arms. The statements of these dusky Christians in far-off African kraals had a very familiar sound as they spoke of the battle against the liquor habit and tendencies to give way to bad tempers. "The work is not spectacular," comments Mr. Jessop, "but it is the more challenging on that account." He feels that the great task of the missionary lies with the native leaders, that they may in the first place see their own responsibility and seek the help and guidance of God in the movement which is theirs.



THE PROGRESSIVES

A STUDY IN CONTRASTS

This will introduce what Rev. Henry A. Jessop of Umsunduze, South Africa, calls "progressives" and "conservatives." The first couple are two stalwart young Zulus snapped along the road as Mr. Jessop was visiting an outstation. When he asked permission to take their picture, the girl did not wish to pose and started to walk on her way, but her *fiancé* thought otherwise, and so, a little disgruntled, she pulled her shawl about her face and allowed the snap to be taken. Mr. Jessop comments on the physique of this young couple. "It is doubtful," he adds, "if there is a finer race in the world from this standpoint. These two are dressed in gala day attire and were probably on their way to visit friends, or returning home."

The second picture is that of Timothy Kwela, his wife, and baby son. Timothy is the son of one of the oldest ordained pastors in the mission, a man who has served the Christian cause for over forty years. The wife of Timothy is the daughter of a prominent member of the Umsunduze church. She was a student at Inanda Seminary. Timothy passed through the mission primary schools and finished his training at Amanzimtoti.

"They are promising young people," says Mr. Jessop; "both devoted to the cause of Christ and working hard for the advancement of their people."

"WE ARE BLESSED"

One of the most remarkable old women known to the workers in Umzumbe, South Africa, was Grandmother Nomambotwe. When her little granddaughter, Busesiwe, which means "we are blessed," lost her mother, Grandma Nomambotwe took her under her care. When the elder woman became bedridden, little Busesiwe became her hands, her feet and her all in life. Poverty descended upon the two, however, and when Mrs. Amy B. Cowles, who was a special friend of Grandmother Nomambotwe, returned to Africa from furlough, she found Busesiwe and her grandmother living in the ashes upon the floor of a native grass hut. "I could hardly recognize the boney, dirty, hungry old woman as our grand Nomambotwe." The son who was supposed to be caring for these two helpless ones had become impoverished through drinking. Over

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THE CONSERVATIVES

HERALD QUESTIONS

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VISITING A VILLAGE IN ANGOLA

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food, they consider that it is her fault, and so the husband should not go without because she is lazy.

Perhaps they will take you to see their fields. They have two kinds of fields. One is near a stream or brook and the other is on higher ground. As there are only two seasons here, the wet season and the dry season, they can plant the fields near the brooks much earlier, for the ground there is moist even in the dry season. The other fields are planted just after the first rains begin.

They do not plow the fields, but dig them up with their little hoes. Their hoe handle is made of a crotched limb of a tree. A hole is drilled through the crotch. The blade is made of iron, hammered until it is about heart-shaped, with a needle-like piece going up from the top center. This goes into the hole in the handle. In hoeing, they grasp the hoe with both hands, and leaning over, dig the earth toward them. They ridge their fields and plant the seed in the ridges. There are several reasons for cultivating in this way. The weeds, old cornstalks, roots, and so forth, are scratched off first and made into a row and the earth is piled over them. This helps to fertilize the fields. In the second place, this manner of cultivating helps to drain the fields quickly after a heavy tropical downpour. As there are six months in the year when it rains almost every day, the ground would soon get sour if not properly drained.

By now it is probably getting late and you will be anxious to get home. So on your return to the village you will call your carriers and tell them that you are going. Then you will thank the people for their kindness and they will thank you for coming. You will say "Lalípo" ("Good-by"), and they will reply, "Lalípovo ku endi ciwa" ("Good-by; have a good journey"). You will then get into your bush car or tipoia and start off. All the children and lots of the grown people will run along beside you for a long way and then they will say "good-by" again, and you will be left with your carriers and many pleasant memories of the day that is just over.

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in the mission the tender-hearted workers could not sleep easy for the thought of Nomambotwe living on the mat of that filthy hut. So one day a sled and oxen brought the weary invalid and the little grandchild to the mission to live. Good food and happy surroundings brought a measure of health to the old lady. She was wheeled to church in a wheelbarrow, and would often be lifted to the raised platform before the congregation, where she would lead them in singing, beating time with her poor twisted hands; and how she did shout the amens! With feet and legs and hands crippled, her throat continued strong and well. Finally, however, as her sickness increased, she was carried off to the big mission hospital in Durban, from which she never returned, but she left little Busesiwe in the care of the missionaries.

Old Nomambotwe was nurse girl to beloved Frederick B. Bridgman when he was a baby, and she was buried in the cemetery at Adams just a few days before Dr. Bridgman was laid to rest a short distance away by the side of his mother and father. "I doubt if any missionary of our mission," declares Mrs. Cowles, "ever converted as many people as that poor old invalid did, and now I have 'Little Blessing' to care for."

ZUKA

Zuka had to sell his shirt to get money to enter Mt. Silinda Training School and worked all summer in the gardens to earn sufficient money to buy his books. But he says the greatest thing he did during vacation time was to find a way to send his sisters to school. His father, an old witch-doctor, had permitted the two boys to come to our Mission School. After Zuka became a Christian it was his constant prayer that his sisters leave the old life and come to the mission, too. You can imagine his joy this past vacation when his father finally consented. Here is his story in his own words:—

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"This was a better vacation for me than all, because God answered my prayer. There was not a single girl going to school from my father's kraal. It was about in 1925 I began to pray for my sisters. More of my father's children are girls than boys. I was always troubled when I thought about this. Boys, we are only six. But in this vacation I gathered them as usual. I talked to them and said, 'Who would like to go to school?' There stood four small girls and said, 'We are willing to go to school.' I spoke with father, and he said, 'If they will.' I began to think of my prayer which I spent three years praying. I praised God.

Zuka is studying in Mt. Silinda Training School and wants to become a teacher among his people. There are others like him here struggling to find means to go to school, where they may find "kujeka" (the light).

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In Durban the *Mission Hospital* has been caring for the sick and training Zulu nurses for nearly a score of years, though medical work there had begun much earlier. In Johannesburg the *Bridgman Memorial Hospital* is now in course of construction. In both Durban and Johannesburg social service work is of great importance. There are night schools, hostels, supervised playgrounds, boys', girls' and men's clubs, an immense moving picture enterprise; and in Johannesburg, a *Bantu Men's Social Center.* Here thousands of young men coming from all over Africa to work in the gold mines constitute a great social problem.

Rhodesia Mission. In this branch of the South Africa Mission the *Mt. Silinda Training and Practicing School* has for ten years followed the pattern of Amanzimtoti Institute; it has Normal, Bible Training, Agricultural and Industrial Departments. In Chikore there are *boarding schools for boys and for girls,* and in Gogoi a boarding school was opened last year. There are twenty-eight primary schools in the mission. Chikore and Gogoi both have dispensaries; in *Mt. Silinda Hospital* much research work has been done in the causes and cure of hookworm and relapsing fever.

West Central Africa Mission. This mission also has its Normal and Practicing School, with Agricultural and Industrial Departments. *Currie Institute, Dondi,* unlike the other two, is for boys only. *Means Schools for Girls,* founded two years later, in 1916, is of the same character; both are supported jointly by the American Board and the United Church of Canada. There are *boarding schools for boys and girls* in Bailundo, in Chilesso (Ochileso), Galangue, Kamundongo, and Sachikela, and 123 primary schools. There are no hospitals in the Mission, but *dispensaries* in Bailundo, Chikore, Chilesso, Dondi and Sachikela.

THE BOOKSHELF

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native languages from the school of the people in order to impose exclusively a European language is a mistake and an injustice." The French have made this "injustice" a constituent part of their colonial policy. He might have noted that in Angola the missionary is not allowed to use the native language in written form in any educational process.

The teaching of handicrafts must prepare men to live in a better way; the education of women should deal with home-making and the rearing of children. There must be training for the leaders of the future. The writer would suggest that in order to ease the conflict of cultures the educational program should be rounded out by having all white colonists, missionaries, traders and officials taught the languages, cultures, aspirations and needs of the African to the end that mutual understanding should change conflict into coöperation.

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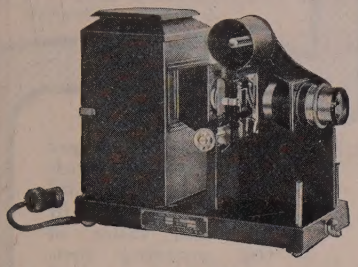

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THE CHRONICLE

SAILINGS FOR THE FIELD

May 6. From Boston, Miss Agnes S. Kelsey, *en route* to England.

ARRIVALS ON THE FIELD

February 5. At Natal, South Africa, Miss Anna Clarke, returning to the mission.

ARRIVALS FROM THE FIELD

March 30. In New York, Rev. and Mrs. Henry A. Stick, of Adams, Natal, South Africa.

April 14. In New York, Miss Margaret E. Walbridge, of Inanda, South Africa.

May 1. In New York, Miss Elizabeth M. Cairns, of Sholapur, India.

May 4. In New York, Mr. and Mrs. Edgar M. Flint of the American College, Madura, India.

DEATHS

April 15. At West Haven, Conn., Rev. George H. Hubbard, aged 73 years, formerly of Foochow Mission.

April 29. In Honolulu, Hawaii, Mrs. John T. (Frances Stevens) Gulick, aged 84 years, formerly of the Japan Mission.

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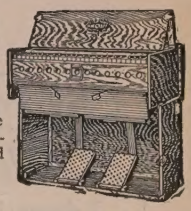

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MRS. JOHN THOMAS GULICK

Frances Stevens Gulick, who died in Honolulu on April 29 at the age of 84, was born in Akron, Ohio, secured her education in the schools of that state, and graduated from Oberlin College. In 1875 she went to Japan as a missionary and taught in Osaka, where she was co-founder of Baika School. In 1880 she married John T. Gulick, son of Peter J. Gulick of the Sandwich Island Mission. Mr. Gulick served as a missionary first in North China and then in Japan. In 1906 they moved to Honolulu, and Mr. Gulick died there in 1923. Mrs. Gulick is survived by a son, Addison, who is a professor in the University of Missouri, and by a daughter, Louise G. Whitaker, who is a missionary in Lintsing, China.

REV. GEORGE H. HUBBARD

While pronouncing the benediction in West Haven Baptist Church, West Haven, Conn., Sunday, April 15, Rev. George H. Hubbard died as he lived—preaching the Gospel. Mr. Hubbard for forty years served as a missionary under the Board in Foochow, China. In 1925 he retired from work in the field and returned to America, where he has been devoting himself to special speaking along missionary lines, and to filling the pulpits of many churches.

Among the outstanding achievements of Rev. and Mrs. Hubbard while in China was the organization in 1884 of the first Christian Endeavor Society outside of America. We believe, too, that he started the movement to print Chinese in Romanized letters. By 1900 the Hubbards had established forty-two Christian centers with chapels or schools, opened a school for boys and one for girls—the latter now known as the Abbie B. Child Memorial School at Diong-loh. Mrs. Hubbard, who was Ellen Louise Peet, a daughter of distinguished missionaries, died in Diong-loh February 14, 1925.

Mr. Hubbard was born in Orange, Conn., and attended the New Haven public schools. In 1881 he graduated from Yale University, and three years later finished his work at Yale Divinity School. He was ordained at West Haven on September 24, 1884, and is still a member of the First Congregational Church of that city, which has been the home church of the Hubbard family for four generations. When on the field, Mr. Hubbard was the missionary of the Gardner (Mass.) Congregational church.

In addition to his touring and evangelistic work in China, Mr. Hubbard wrote and published a volume of poems, and assisted in preparing and translating into Chinese helps on Sunday School lessons. He was beloved of the Chinese.

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One Merger Follows Another

The American Board and the Trustees of Anatolia College have voted the proposed merger of the Girls' Boarding School in Salonica with the College, — this for administrative purposes, and in view of constraining local conditions.

The College germ transplanted from Turkey is taking vigorous root in the Thessalonica of Paul and the New Testament, in the Province of Macedonia, under the favoring government of Greece. The Girls' School had been already established in 1914 to provide for some of the children drifting and shifting during the Balkan Wars. Miss Lena Lietzau is the able Principal.

The College carries on in buildings left over from war time, useful through this transition period but inadequate for "the future's broadening way." But the Girls' School owns, without debt, the magnificent home of a vanished Turkish Pasha on the beautiful Aegean Shore and in the best section of the city for its purposes. The School should soon acquire more land and erect an adequate *school* building. But that is another story.

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Each institution is now operating on a solemnly meager budget. Parents are willing to pay tuition, — $175 per year for a boarder in the College, or $125 in the Girls' School, — but a majority of the 300 present students are impoverished refugees. The "exchange of populations" is finished; Salonica, Macedonia, Greece and all the Neareastern States are rapidly developing; visitors are greatly encouraged and encouraging; American education, Christian and non-sectarian, is eagerly desired. Coöperation should be more effective than separate efforts. The merger must bring fresh responsibilities and should bring fresh cheer to the busy and often perplexed workers on the ground.

The immediate, urgent need of each School is $2,500 for operating expenses, largely to pay refugee teachers and aid refugee pupils. College and Girls' School have many friends, to whom thanks are due for generous help in making this start. **Can you?—do you want to?—will you take some share in this next step forward?**

GEORGE E. WHITE, *President*
Anatolia College

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